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Pacific School of Religion Berkeley, Calif.

Calendar Reform for All

AN EDITORIAL

A Central Idea

CARL HEATH

The Seven Woes of Quakerdom

A CONCERNED FRIEND

There is a Right Way Out

B. WILLIS BEEDE

Messenger of Peace Supplement

ON THE HORIZON OF THE CHRISTIAN CHURCH

OHIO COUNCIL OF CHURCHES TO CONVENE

Ohio clergymen will make their yearly pilgrimage to Columbus the week of January 21 for the State Pastor's Convention. The tenth annual session of this growing assemblage is announced by the Ohio Council of Churches for January 21 to 24. Last January 1,140 ministers of more than 20 denominations, coming from all but one of Ohio's 88 counties, registered for the convention. The normal increase in recent years has been about 200 per year. The convention will divide as usual into sectional meetings for half-day sessions. There will be nine of these discussion groups this year, each with an expert advisor, as follows: Evangelism, Dr. A. Earl Kernahan; International Goodwill, Frederick J. Libby and Fred B. Smith; Youth Community, Stanley High; Interracial Goodwill, Dr. Will W. Alexander; Interdenominational Goodwill, Dr. Alva W. Taylor; Moral Welfare in the Home, Judge C. V. Weygandt; Religious Education, Dean Luther A. Weigle; Industrial Goodwill, William Hapgood; Town and Country Church, Dr. Malcolm Dana. While these groups are in session, denominational executives of the state will hold their second annual "State Comity Conference." Each of the commission advisors will give one or more addresses before general sessions of the convention, and other speakers will include: Bishop Francis J. McConnell, Dr. S. Parkes Cadman, Dr. A. T. Robertson, Dr. Charles W. Gilkey, General John F. O'Ryan and Walter P. Fraser. Rev. Stephen E. Keeler, Akron Episcopal rector, is convention chairman.

THE CHINA FAMINE SITUATION GROWS WORSE

The story of the terrible famine in China increases in definiteness and volume as the weeks pass. Recent letters and telegrams from Peking, Tientsin and Shanghai and also from Hon. C. T. Wang and Hon. Sun Fo of the National Government at Nanking bring the following facts: A two-day conference in Tientsin (November 15-16) of representatives from eleven provinces came to the conclusion that at a minimum 12,000,000 destitute men, women and children were at that time facing starvation and that the number would be increased to 20,000,000 by spring. The amount needed for famine relief at the very lowest before next summer would be $20,000,000. Of this sum, the China International Famine Relief Commission is asking the National Government and Chinese individuals to provide $8,000,000 and appeals to generous minded people in Europe and America for $12,000,000. Since that date telegrams show that famine conditions are even worse in certain areas than had been estimated. General Feng Yu-hsiang has wired that not less than $20,000,000 will be needed in Shensi and Kansu alone. These reports are now supported by letters from Shanghai. Dr. E. C. Lobenstine, Secretary of the National Christian Council, writes (November 27) that "there seems to be a very general recognition that there will be an immense amount of suffering between now and the late spring of next year." Mr. Geo. Fitch of the Shanghai Y. M. C. A. says, "Reports that keep coming in from Honan, Shensi and Shantung are very distressing. The Chinese-Foreign Famine Relief Committee (of Shanghai) of which I am Vice-Chairman, is flooded with appeals." The National Committee and the Board earnestly request leading citizens in every community to form their own central committees and to get in touch as early as possible with the National Headquarters, China Famine Relief, U. S. A. (205 East Forty-second Street, New York City), securing from it the needed literature and concrete suggestions for effective procedures. The Federal Council of the Churches of Christ in America through its Committee on Mercy and Relief earnestly appeals to all citizens and especially to all churches and church members to respond generously to this piteous appeal from China. Now is the time to give her a helping hand.

THE DURANT PRIZE PROHIBITION CONTEST

An invaluable collection of material that should be helpful not alone to the governmental authorities charged with enforcement of prohibition, but to all those who are students of this social policy, has been the principal result of the competition for the $25,000 Durant prize for the "best and most practicable plan to make the Eighteenth Amendment effective." The 23,230 participants offered suggestions covering every imaginable phase of the problem. The winning plan, offered by former Prohibition Administrator of New York, Major Chester P. Mills, was based especially upon administrative activity. He outlined the following general principles: Energetically push one plan to a definite conclusion. Strictly observe the individual's personal rights in enforcing the law. Show no leniency to the individual who enriches himself by wilful disobedience of law, no matter what his political, social or financial standing. "Let reverence for the laws become the political religion of the nation;" and expect presidential leadership. Recognize that sources of illegal liquor are clearly determinable; fit the treatment of each district to local conditions.

DECREASE IN RATE OF U. S. POPULATION

Although the population of the United States increased from 105,710,000 in 1920 to 118,628,000 (estimated) in 1927, the rate of natural increase has declined from 10.6 per cent to 9 per cent. In other words, there were 63,000 fewer births in 1927 than in 1920, in spite of the fact that the population had increased about 12,000,000. The decrease in the rate of natural increase is attributed to the fact that the birth rate has declined faster than the death rate. The birth rate in 1920 was 23.7 per 1,000 population and in 1927 it was 20.4, while the death rate in 1920 was 13.1 and in 1927 it was 11.4.

Conflicts bring experience; and experience brings that growth in grace which is not to be attained by any other means.—SPURGEON.

You too will be pleased

"We are pleased with the promptness with which you have sent our checks," writes one of our Annuity Bond holders, "and, also, we feel that our money is left where it will do the most good. Would you like to have us send another $—— and you issue us another Annuity Bond. . . .?"

The Mission Board is always happy to comply with such requests.

Are there not many Friends who would like to further the missionary work of the church by giving money on the Annuity Plan?

For details about the Plan, write to the

AMERICAN FRIENDS BOARD OF MISSIONS

101 South Eighth Street

RICHMOND, INDIANA

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AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Calendar Reform For All of Us

AMONG the many reforms before the public, one that is being pressed vigorously is that for the reform of the calendar. Incidentally, an outstanding leader in this world-wide effort is a Canadian Friend, Moses B. Cotsworth of Vancouver, who was on the Canada delegation at the Five Years Meeting sessions in 1927. Without trying to go into the details, which we do not have at our immediate command, the general purpose is to revise and line up the calendar so it will come out even with nothing left over—so many weeks in each month, so many months of equal length in the year. So far as we know there is no great obstacle to be encountered except the inherent difficulty of getting world-wide cooperative action in changing so hoary an institution as our present calendar. Presumably there would now be no such popular uprising of protest as that which occurred in England when the present Gregorian calendar was adopted in that country in 1752, the poor people uniting in the cry, "Give us back our eleven days!" It will indeed be a boon to our children if they shall be spared the necessity of going through life lugging along with them for emergency use, "Thirty days hath September," and the lines that follow.

While we are waiting for this far-reaching reform to be achieved there is some very practical and much needed calendar reform which we as individuals may be working on. We all have difficulty in making our days and our weeks come out even. There are so many things to be done that we cram more than twenty-four hours into some days and we sometimes crowd more than six working days into a week. This means that we are robbing some other part of our calendar, confusion and unrest being the result. Some years ago, Arnold Bennett, the English novelist and publicist, wrote an arresting essay on "How to Live on Twenty-four Hours a Day." We may not follow his program but we do need to give renewed attention to the very practical problem which it suggests. Most of us don't know how to do it—we merely exist on twenty-four hours a day.

What are some of the things that should find a regular and well defined place in our busy lives in addition to eating and sleeping and the prosecution of our bread winning activities? First of all there should be time given to spiritual replenishment and refreshment. Whatever our lives and our work may be, this is essential to spiritual and mental poise and well ordered living, to say nothing of Christian obligation and development. This need is oftenest expressed in the conventional terms of prayer and Bible reading. Whatever the term and the method, there should be continual readjustment to the divine purpose and will, a reaching out for the deepest realities of life, that we may indeed keep "in tune with the Infinite." To fail to take the time necessary to acquire such enrichment and poise of the spirit, is to weaken us immeasurably in whatever we are attempting.

There should also be some time given for physical recreation and rejuvenation, especially for those whose work is largely indoors. While it is trite to say that good health and a sound body are necessary for accomplishing the best work, too many of us act as though we don't believe it.

In addition to our everyday work, we owe some service to the church, the community and the public good in general. Our citizenship is in heaven and it is our part to *naturalize* the world about us—to bring heaven upon earth.

We should devote time regularly to reading; not merely the secular press and popular magazines, but to the reading of good books and magazine articles dealing with vital questions and world events. Our thinking needs such stimulation. We cannot be good citizens without knowing and understanding.

If we have children we owe them some of our time. If we haven't, we owe it to others' children—not only for their sakes but for our own.

These are some of the things that should be provided for in our calendar. Merely to mention them is to convict most of us of our shortcomings. We may not have erred greatly in doing the things we should not have done but we are certainly guilty of leaving undone things we should have done. We can't do everything and maintain a fine balance of life. It's a matter of choice. Shall we keep on doing the countless things that immediately crowd and absorb us, leaving little or no time for some of these essentials of good living? Who will say that there is not work of calendar reform for all of us?

The Menace of the Jungle

STILL fresh upon us is the impression of that wonderful moving picture, "Chang," of which we had heard much. It is a picture of the tropical jungles of Siam and portrays with sensational vividness the wild animal life of the tropics and interprets dramatically the age-long struggle which man has made to conquer the jungle. One sees a venturesome native family leave the comparative security of the tribal village and push on further into the all but impenetrable wilderness, there to carve out a new home which is literally wrested from forest and underbrush and from ferocious animals. Just as success is partly promised, the forces of the jungle conspire to destroy what has been achieved and to drive the pioneer family back to the village, which is also demolished by the great stampede of the wild

elephant herd. So the distressed but resourceful tribesmen have to begin over again, matching their wits and resources against the wild animals, in their renewed efforts to overcome the jungle. It is indeed a *moving* picture.

How true a picture it is of the advance of civilization! That advance has not been steady and continuous. Sometimes the jungle has asserted its power of tooth and claw and civilization has been repelled. One has but to reflect that seats of once world empires, centers of the arts and learning, are now only desert wastes.

But the most disheartening thing about it all is that as civilization advances it carries the seeds of the jungle along with it. Its chief enemies are the wild beasts within. Are the comforts and luxuries of a highly organized economy secured? How soon there follow the excesses and vices that bring death in their wake! Are the laborious and ineffective methods of hand production supplanted by an age of marvellous machinery and organization? A situation results in industry that enables an Upton Sinclair to write "The Jungle." Is the world literally shocked to insensibility by a bewildering succession of scientific discoveries and inventions? How soon are these utilized for the wholesale destruction rather than for the welfare of humanity!

We have but recently emerged from the jungle of a world war. "It must never happen again," we have echoed and re-echoed. And yet, governments still proceed along paths that will lead inevitably again to that self-same jungle. We verbally renounce war—and go on building up our armaments. Following "Chang" the other evening, appeared another picture in which a few war scenes were shown. At the first appearance of a military uniform, some one in the audience started to cheer! The reel had changed but we were still in the jungle.

Is there any hope—is there any way out? Kru, the frontiersman in Siam, raised a fetish or magic to protect his little rice patch from the foes of the jungle. Powerless as it proved, it was his recognition of, and appeal to, a power greater even than the enemies about him. The Christian world has likewise raised a sign to withstand the foes of the jungle—the sign of a cross. But it has not been sufficiently more than a sign. Only as the sign becomes an earnest of the reality of love and sacrifice may we expect to conquer the jungle and make it blossom as with roses of Sharon.

A Central Idea of God

BY CARL HEATH in the London *Friend*

THE Society of Friends is a religious community happily free from much of the static creedalism that so constantly obstructs the life of the Church of Christ. For that we Quakers may, with simplicity of heart, be truly thankful. But it would, I think, be a serious error to suppose that this implied a lack of grip on the fundamentals of the Christian religion, a state of belief going no further than to teach its members "to trust the light which illumines his or her own soul." We are told that: "The two principles on which the Society of Friends is founded are personal obedience to the Inner Light, and trust in the goodwill, manifest or latent, in all mankind." And it is also said that "the end and purpose of the Christian faith is a brotherhood of mankind to come on earth." We need these principles and we want this brotherhood. But this description surely gives an incomplete definition of Quaker rooting, and seems lacking in the power essential to the building up of any brotherhood.

George Fox and the early Friends based themselves on a stronger foundation. To Fox came the overwhelming sense that, when all else broke before him, there was One Christ Jesus who could speak to his condition. And it is ever to be noted how, right from the beginning, Christ and the Inner Light became identified for these stalwarts of the faith. I do not know precisely how they reached to such an identification, but if Christ be the word, or Expression, or Creativeness of God, the identification in *time* rings as true as that in eternity. In the beginning was the Word and the Word was with God, and the Word *was* God—the Light that lighteth *every man.* "God is made known in the whole," wrote Athanasius, and "having willed to make Himself known through men, He has used as an instrument a human body to manifest the truth and knowledge of the Father." The point of note is that it was not a simple human good will in which the early Friends were prepared to trust, but the living, animating, bursting power of the incarnate, indwelling God. It was in this living Word, or Seed, or Light, realised so vividly by the great Apostle as "power penetrating to the inmost being," that they put their trust; a Seed or Light that Fox, with his spiritual genius, perceived to "shine through all." A good will and an effort to obey an inward sense of the fitness of things, but with no central idea of God, no living Word or Christ, can produce a brotherhood of sorts. All social reformers seek this. But it is to be questioned whether the power therein would run to Saints and Martyrs. There is no juice in religion which does not stir passion in man, create intense love, and develop overcoming power.

And herein lies the eternal distinction between religion and morality. For religion is shot through and through with that characteristic which today we define as personality. And what is personality but that which results from an interpenetration of spirits? Above all, the penetration of the spirits of men by the life of God. Jesus shows what the human soul can be and do when it has touch with that highest level of reality—the spirit of divine Love. He centres life in that. It is his great affirmation of the nature of God. He knows that he is one with the Father; and that everything swings round this Being of God. "I can of mine own self do *nothing*," but, "I and my Father are one." And in the power of that tremendous thought he dares to say to all humanity: "Follow me."

A Quaker Society must be possessed of a central grip on a doctrine of incarnate God. Else it is not in the discipleship of Jesus and will always be lacking power, creativeness and light. Terms are of small importance, but to know God, in the Christian sense, is to know something of the vitalising power and the immediacy of presence that Jesus knew.

For my own part I deeply respect and love the sincerity of Friends, for sincerity is basic to any society of Friends. But Quakerism, to be a creative community of the Spirit, means more than personal sincerity. Something central lies at the heart of its corporate experience. Quakerism claims an immediacy of vision, and, in the gathered meeting, a community experience of the Living God. Without this vision and this experience the people die.

Seven Woes of Quakerdom

BY A CONCERNED FRIEND

I SAT in Quarterly Meeting. It seemed to me the Spirit came and said, "Write." "What shall I write?" I asked. "The seven woes of Quakerdom, yea, eight of them shall there be." So there, in Quarterly Meeting, did I sit and write.

"Woe unto you Friends, for you are a rural people. You have seen pleasant towns and cities. You planted meetings two or three miles from these villages and small cities. At one time this sufficed, but now it is given to my people to have their economic, social, and religious life centering within those same towns and cities. Thus over ninety per cent. of my rural churches are declining. Some seventy-five per cent. of your Friends meetings are rural. If they merely follow the usual course of events within the past years and which will continue, over sixty-five out of every one hundred meetings of your Society will decline. Furthermore, many of these meetings have neither a regular pastor nor some one sitting at the head of the meeting who gives himself to pastoral care. A meeting without a pastor or someone seeing to the duties of the minister has less than one opportunity in ten of growing. And this would not be so bad had you not grown to almost worship the past. You do not readily change ancient places of meetings or ways of doing to meet new situations. If the meeting has long met in such and such a place, there it must remain. Only one or two of my denominations hold so steadfastly to the things of the past, be they good or bad.

"Woe to you, Quakers, for I gave you a message to emphasize which the world needs. Yet are you faithful in its propagation? You have had a wonderful opportunity, you and your ancestors. At one time only two denominations in what is now the United States compared with Friends in power and influence. You also ranked well in numbers. The Wesleys had not even begun their work. Remember what happened to the servant who buried his talent? Even that which he had was taken away from him —and given to another.

"Woe, my Friends, for you are a divided people. You have forgotten that God is love, and have learned hatred one toward another. Verily, it can almost be said yet that some Friends have no dealings with the Samaritans. Certainly they are not willing to sit at the well of Sychar. Nor is this a thing of the past, for I find some who would divide the body again—if they can not swing it to their way of thinking. Nor are they emotionally made as Friends have long been. When they receive a revelation from on high, they, made as they are, should shout and sing aloud. Others of my fold would be hypocrites if they did so. The body has many members and all have not the same office. Let not the eye despise the foot because it cannot see my wonders, nor the heart the hand because it can not hear me speak. Let love be without dissimulation among you. Some are of Apollos, some of Paul it seems—but I, the Lord, have given the increase.

"Again, I say woe, woe unto you, for you have wandered from the truths on which your Society was founded. You have forgotten to experience that which I have had for you. You have no 'condition,' no earnest search after me and my truth, to which I may speak. You read and believe the Richmond Declaration of Faith, but you have lost my Spirit. I would have had many 'openings' for each of you, but the door is tight shut. In the midst of your earthly interests my still, small voice is drowned out. Seek ye me when I may be found, call ye upon me while I am near.

"Woe unto you, Friends, for you, too, strain out the gnat and swallow the camel. You are interested in ritual, in an orator for a pastor, in having a routine, dignified service which must not run past the noon hour; but you have no communion with me. Where are the concerns which you should have? You let not your voice be heard, so the pastor alone brings a message at the meetings. He no longer gives you opportunity to speak, for he has learned that you have nothing, or only an outworn message which I gave you long since and which some in the meeting know by heart.

"Woe, thrice woe, for you have come to pay your pastor, and that right poorly in many instances, and expect him to keep my commandments for you. Do you daily search my word for messages for yourselves and others, or do you let the pastor do that? Do you visit the sick and the fatherless? Do you give a cup of cold water in my name? He that hath heard my words and daily doeth them not lives in a house built upon sand. I am not his foundation.

"Woe unto you for you have emphasized the negative side of your message. People know you for what you oppose. They say you do not believe in baptism, communion, war and alcohol. They know not that you believe each one must have a spiritual baptism before he can be saved. That water is unnecessary for it is merely an outward symbol. You believe in communion, daily communion, but you have not emphasized that all true communion is spiritual. You must let it be known that you believe in aggressive good will; that war will cease when you practice love, even to those who despitefully use you.

"Woe unto you Friends, for you have forgotten the words which my servant, John, wrote on the isle of Patmos. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. You are members of one of the very few denominations which has lost in numbers. Had each one of you been faithful in saying 'Come,' I would have added to your numbers daily. Leave not my work to your pastors, for it is the first duty of every Christian to help bring in my kingdom, by himself accepting my Son and keeping whatever he commanded, and to call others to walk in his way. Your early leaders did this. I gave them great increase. Even greater things will you do if you seek first my kingdom and its righteousness."

As I have paused to consider what I jotted down in Quarterly Meeting, it seemed the woes were undeservedly severe. I thought of all the good things which might be said, which so frequently are said by members not of our denomination. However, it seemed that I should leave this severe as it is and let another praise our Society.

By means of words, ideas are conveyed from one mind to another, and through them we think we know what others have thought as bases for their actions. But each generation must rethink the expressions, regarding spiritual values, that have been passed down as statements of faith and interpret their meaning, as conceived, in language understandable to those who share their life. It is one thing to know by experience and to appreciate fully what others say they have realized, and quite another thing to express intelligently, through words and gestures, what we have felt and understood of spiritual values, that they also may appreciate, clearly and enthusiastically, the significance of that experience.

Quarterly Bulletin

Issued by the Board on Religious Education
Five Years Meeting of Friends

Adult Organized Classes

Bulletin No. 4 January, 1929

THINGS THEY ARE DOING

The Searchlight Class of Emporia, Kansas, held a Hallowe'en social on October 26 in the social room of the church. Decorations consisted of lighted pumpkin lanterns, black cats, autumn leaves, the witches' kettle, etc. The regular business session showed thirty of the sixty enrolled members present, with eight visitors. Nine new members were enrolled. A committee was appointed to purchase rugs for four Bible School rooms. Funds for this purchase were gathered by the members of the class securing a foot of nickels.

Following the business a lively social hour was under the direction of the social committee. Among the amusements was a search in a kettle filled with bran for fortunes concealed in nut shells and wrapped in crepe paper of "loud" colors. Doughnuts were wrapped in orange colored paper in the shape of oranges as part of the refreshments.

Gertrude Wolfe is correspondent for the class.

The Searchers Class of Marshalltown, Iowa—This class has been organized for a number of years. Its present officers are: Teacher, Florence Baker; Assistant Teacher, Carl Lewis; President, George Roberts; Vice-President, E. E. Benedict; Secretary-Treasurer, Julia E. Tuttle. The various committees are: Social, Hospital, Entertainment, and Booster. During the past year the class gave $1.00 per month toward the education of an Armenian boy. Members are faithful in attendance and give care to those ill. During October members made 76 calls.

Th Helping Hand Class of Cherokee, Oklahoma, devotes itself largely to missionary work. During a recent month the members made thirty-one visits, sent eight bouquets of flowers and helped three needy persons, distributed 3,948 pages of literature and gave $13.50 for charitable purposes. Twenty-five dollars was given to the building fund. This was raised by each member (women) earning a dollar. At a social occasion each told how this had been earned. Business and social meetings are held each month. A picnic breakfast was served in the city park and then the class had a swim in the city bathing pool.

Mrs. Anna Parker is correspondent.

The Co-workers' Class of Greenville, Iowa, is composed of older married people. The last Friday evening of each month the class meets in a home for business, devotions and a social gathering. The hostess and one other member serves refreshments. Each member pays 10 cents per month. The membership of the class is 26. The class has just paid $25 to the current expenses of the church. Class committees are: Devotional, Membership, Visiting, Flower and Entertainment.

Mrs. J. J. Welle is correspondent.

WE KEEP ON GROWING

52. Hockett Memorial....Kokomo, Indiana
53. Helping Hand....Cherokee, Oklahoma
54. Adult.....Muscatine, Iowa
55. Good Fellowship.....Lynnville, Iowa
56. Gleaners.....Lynnville, Iowa
57. Berean.....Des Moines, Iowa
58. Loyal Workers.....Emporia, Kansas
59. Searchlight.....Emporia, Kansas
60. Berean.....Carthage, Missouri
61. Bible Class.....Carthage, Missouri
62. Plus Ultra.....Liberty, Indiana

HOW THE YEARLY MEETINGS STAND

Baltimore	1	New England	2
California	1	New York	0
Indiana	5	North Carolina	1
Iowa	23	Western	11
Kansas	12	Wilmington	0
Nebraska	6		

CLASS MEMBERSHIP

1. *Prospects*—Build and maintain a considerable list of persons not members of any Bible School. Send them special invitations to all special class, Bible School and church gatherings and programs. Keep this up until 70 x 7 and more times.

2. *Note Visitors*—Greet them cordially. Obtain their names, addresses, business. The Visiting or Calling Committee should see they are invited back and sent a special invitation before next Sunday. Add their names to "Prospects."

3. *Advertise*—"Early to bed, early to rise, if you would be wealthy, Advertise." Hens cackle and their eggs are worth more than duck eggs. Advertising is not altogether a matter of money, brains rightly used will discover inexpensive ways of calling attention to the class. Make the Quaker Bible Class as famous as Quaker Oats.

4. *Absentees*—Many classes lose as many through the back door as they gain through the front. The membership committee should not "suppose," not take too much for granted. Know why people are absent even the first time. Never drop a member unless the entire class knows exactly why he left and also knows just what was done to retain him.

IF!

If your class were ranked by the following where would it stand? How many of the points have you actually assisted in reaching? How many more points should your class reach during 1929?

1. A cordial welcome to strangers and visitors.
2. Introduce attenders to others.
3. Three outstanding socials during the year.
4. Definite plans for increasing the devotional life of members.
5. Constant encouragement to church attendance.
6. Annual increase in membership.
7. Personal evangelism.
8. Financing of some project for Young People.
9. A community betterment program.
10. World-wide contacts.

VOLUNTEERS

No tasks are quite so helpful to the doer and the recipient as those done without conscription. Members of organized classes of the adult level should have reached the place of glad and willing service. Study the list given below. As a class choose some and offer your services to your Pastor or Bible School Superintendent. Some of the tasks may be done by individuals. Select some you can do or are willing to try and indicate to your pastor that as a member of an organized class you are at his bidding.

Lead Prayer Meeting; arrange for some special music; substitute as a teacher; make some calls with the Pastor; usher; welcome strangers; write up items of church news for THE AMERICAN FRIEND; take subscriptions for THE AMERICAN FRIEND; Do some typing or mimograph work for the church; write letters to absent members; assist in Sunday evening meetings.

A statute lies hid in a block of marble, and the art of statuary only clears away the superfluous matter and removes the rubbish. The figure is in the stone; the sculptor only finds it. What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero, the wise, the good or the great man, very often lies hid and concealed in a plebeian, which a proper education might have disinterred, and have brought to light.—ADDISON.

OUTLOOK AND OUTREACH

An Occasional Page by the American Friends Service Committee

WILBUR K. THOMAS, *Executive Secretary*—20 South Twelfth Street, Philadelphia, Pennsylvania

A GERMAN COMMENTS ON GERMAN QUAKERISM

"In the last two years we have carried forward a very strong concentration of our movement. I believe that the inner strength has increased, and on the other hand I think that we have reached the point where we begin to be independent in spiritual matters, and from the viewpoint of a German expression of Quakerism. We feel that very wide circles in Germany are open to the message of Quakerism, but our little circle is not in a position to enter on this current, and guide it aright. For this are needed people who can devote their entire powers to the task. We German Friends are all bound to our callings, and nobody is free to give all his strength to this work.

"This is a point which perhaps the English and American Friends have not quite understood. We all have our appointed work to do, and I believe that in many cases, some have made great sacrifices. It is naturally a grief to us not to be able to seize the opportunities which we see. We will speak of this point at our Executive Committee on the 21st of this month (November, 1928), and it is not impossible that we may make suggestions to Quakerdom in general—reaching beyond the individualism of single Yearly Meetings and beyond all Mission work to a great unity of all Friends.

"This thought comes first to my mind, but it seems to me that real strength is beginning to develop in the German Yearly Meeting; this Yearly Meeting is the first since the old historical Yearly Meetings, which has developed spontaneously in the midst of a great, old *Kulturvolk*. It seems to me that this has a spiritual meaning, which extends to the entire world. This might be the foundation for an entirely new expression of Quakerism. At any rate, I believe that we are so far that we need take over no outward traditions from the older groups of Friends, unless we recognize them as corresponding to our own being."

QUAKER CENTER IN ITALY

Lydia Ellicott Morris of Philadelphia is developing an interesting piece of work in Rome, Italy. Last year she rented a flat and secured the assistance of Amy Dean, an English Friend. The rooms are opened to foreign women who are working in Rome and to Italian women who are interested in developing international friendship and goodwill. Lydia Ellicott Morris will be in Rome one day each week and will spend the rest of her time in Geneva helping in the Quaker Center there. A Friends Meeting is held regularly, though at present the attendance is small.

Twenty-five women accepted the invitation to a meeting called to organize a Woman's Club. Some of the people who have already accepted membership in this organization are Mrs. Lowry, American Episcopal Church, Mrs. Sullivan, wife of the English Consul, Mrs. Wragg, wife of Cannon Wragg. Other organizations represented are The Girls' Friendly Society, The Ladies Friendly Society, etc., and later on they expect to have representatives of the American and British schools.

The main object of the club is to serve business women. Girls will be invited to come to the rooms for their noon day lunches or for breakfast if they wish.

Other objects of the Club are to help young women to find employment, welcome tourists and visitors, and extend a helping hand to women who need friendly assistance.

Friends visiting Rome should get in touch with this Center, located at 25 Piazza Mignanelli (Piazza de Spagna), Rome, Italy.

PEACE ON PACIFIC COAST

I may report a very successful declamation contest on Sunday morning, December 25, at the First Friends Church. We had six contestants, and staged the occasion in connection with our Christmas Day program. There were nearly 700 persons present.

The medal came O. K., and Dr. John W. Dorland was there to present it. We now have the winner, Wrendell Terrell, Jr., in training for the next contest. We reported the occasion to the press, but I failed to take the clipping. The Prize piece was Dr. Wilbur K. Thomas' Introduction to the book of pieces. It went over fine. LOUIS T. JONES.

Whittier, California.

This letter not only indicates part of the fine response which the Youth Peace Contests are arousing throughout the country, but should be a real encouragement to Friends everywhere. The *sine qua non* of establishing international peace is to inculcate in the minds of the oncoming generations attitudes of tolerance, justice and good will as between international and interracial groups. While a particular Monthly Meeting Peace Committee may feel that it cannot do a great deal, yet when we realize that such an enterprise as the Youth Peace Contest, inaugurated by the American Friends Service Committee, is being put on by Friends in New England, North Carolina, Indiana, Iowa, Oklahoma, Oregon, California and elsewhere, we can see that the sum total result is tremendous. That is the way that Peace will come eventually—with each group reaching out and educating its own members and those in its immediate vicinity. The contribution of the American Friends Service Committee to the Peace sentiment in America will be in proportion to its ability to inspire the Local Peace Committees and the different Yearly Meeting Peace Committees to do all in their power in this cause. The total effect of our united efforts is incalculable.

REGARDING CRUISER BILL

Some Friends are wondering what they can do about the Cruiser Bill. The present situation (January 8th) is this: It looks as though the Kellogg Treaty would be ratified without reservations within a reasonable time and that the Cruiser Bill would be the next big item before the Senate.

There is no question but that this bill has an important bearing on our international relations. To vote for the renunciation of war and at the same time to increase our armaments would be an evidence of lack of faith in our own treaty. Furthermore, to build 15 more cruisers would be to invite Great Britain to undertake a naval race. Such competition in armaments has always led to disaster. It is not a matter of parity or the number of cruisers but is primarily a question of whether we are going to advocate a process of law and order, conciliation and courts and mutual agreements in order to give us security and peace, or whether we are going to trust to cruisers and other instruments of war. We cannot do both and we must make up our minds which we shall choose.

All our rules of discipline assert and reassert the Christian gospel of brotherly love as the only adequate basis for relationships between individuals and groups. "No plea of necessity or policy however urgent can release either individuals or nations from their duty to follow the law of love." For something like three hundred years we have maintained that the only permanent basis for peace is to be found in international understanding, tolerance, good will and brotherly love.

Because of this belief, Friends cannot but be opposed to the bill pending in the Senate which provides for adding 15 more ten-thousand ton cruisers to our fleet within the next three years. Those of us who feel that we must trust in good will and conciliation rather than in armaments and wars or threats of war, should do all that we can to prevent the passage of this bill.

Now is the time to act. The Service Committee is urging those concerned to let their Senators know how they feel about it and encourage other people who are also concerned to write to their Senators at this time. There are a few Senators like King and Norris who are doing what they can to prevent the passage of the bill. Uphold their hands! Let your own Senator know where you stand. You can help them reach a conclusion.

HE YET SPEAKETH

In our issue of December 6, 1928, appeared a brief article characterizing the life of Arthur B. Hull of Gasport, New York, who died November 23. Though active in business, he had served the Gasport Meeting as pastor for five years. We have received the following thoughts from messages given by him.

Arthur Hull either spoke extemporaneously or from brief notes or headings. Preparations for his messages never took his time from other duties. His ideas came to him as the Spirit directed through the entire week, and his notes were usually made just before going to the Meeting.

Some of his messages were taken down by a stenographer unknown to him, and some of his characteristic statements follow:

On the Subject of Law, he said:

"When we desire to know God and his law better, we shall know it, for it is the urgent desire of the heart to be what God wants us to be. When we reach that place, we shall find a peace that this world can never give. My prayer to God is this: 'Open mine eyes that I may behold wondrous things out of thy law.'"

Regarding "God's Love:"

"It is the carnal in man that fears God. God is love, and when we allow the Holy Spirit to lead us, we find it leads us to a loving God who never punishes us—we bring punishment upon ourselves. God is not willing that any should perish. He so loved us that He gave his only begotten Son that whosoever believeth on Him should not perish. We do not fear a loving God."

Regarding "Christ's Coming:"

"Everyday Christ comes in a real and practical way into the hearts of men to lead and guide them in the way of successful life. We do not have to wait in a constant state of disappointment for His coming. He is here, and will continue to come as long as men are willing to receive Him.

"By this wonderful plan, all people the world over can 'walk and talk with Him'—can 'have Him as an abiding guest'—can counsel with Him any time and place. Thank God for a living, Risen, and ever-present Christ."

Regarding the "Holy Spirit:"

"The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things.

"The most vital principle of the Quaker Doctrine of Religion is the power of the Holy Spirit to lead and to guide the hearts of mankind.

"That is the basic principle upon which our denomination was founded. Why should we not know Him and know Him as he is?

"George Fox taught the importance of being guided by the Holy Spirit, and the necessity of waiting for the message from the Holy Spirit, of instruction from the Holy Spirit.

"Let us pray that the Master will lay his plan before us in such a way that we will know the plan, that we will ask Him morning, noon and night—Oh, God, make the way plain, give me of thy spirit that I may be made after the pattern, and then we will understand the scripture—'Hereby we know that we dwell in Him, and He in us because He hath given us of His Spirit.'"

Regarding "Self-Respect:"

"It is one of the most valuable possessions we can have. Without self-respect no man can succeed in business. Without self-respect no woman can be a good housekeeper. It is impossible to build a home, that is a home, without self-respect.

"When you waken in the morning, one of the finest things in all the world as you get

ARTHUR B. HULL.

out of bed is to look into the face of a person you can respect. It is a glorious thing to walk up to the mirror and look yourself squarely in the face and say—'I have a lot of respect for you—for the battles you have fought, for what you have overcome, for what you are striving to do, and to do right.' It is a glorious thing to look at yourself squarely in the mirror. A good policy of Life is this—the straightening of your shoulders, the stepping on with a good, firm tread, the kindly look in your face, your clothes well adjusted, your hat in place, and wear as good a one as you can—observe all of this and you will have more self-respect, more poise, more power and be more successful in life. An apologetic attitude for either appearance or condition is not a constructive way of living, and you should so live your life that you do not have to offer an apology. Some people think that no matter what you do, just don't condemn yourself, and you are a happy man, but happy is the man who so lives his life that he has self-respect, that he honors the man he sees in the mirror, that he is a real man after the heart of God, that his heart is a dwelling place for Jesus Christ, that he is being led by the Spirit of Jesus Christ.

"Let us have this self-respect, and give heed to our appearance, and God will pour out his richest blessings upon us and ours will be a bountiful and happy life. *'Happy'*—that word means a lot to me."

"Happy is he that condemneth not himself in that thing which he alloweth."

VIOLET HAWKINS HOME ON BRIEF VISIT

Chester (rural) meeting, in Wilmington Yearly Meeting, is enjoying some Oriental side lights, furnished by Violet R. Hawkins, who is home for a brief visit with her family. She went to the Friends Girls' School in Tokyo, Japan, in 1925, under the Philadelphia Friends Board, for a term of two years. Before the end of her term there, she received a call to teach in a self-supporting Christian School near Osaka. This school, Baika Girls' School, is affiliated with the American Board Mission, but receives no aid from the Board except the services of two American teachers of English. Having become very much interested in higher education for girls in Japan, she accepted the call and is home on a brief leave of absence from that school. It is unique in that it is the first Christian school for girls started and operated by Japanese Christians, and celebrated its fiftieth anniversary in the spring of 1928. Its principal, Mr. John K. Iba, received an Imperial decoration of the Fifth Order, at the recent coronation of the Emperor Hirohito, which is a mark of unusual distinction for Christian education. It has high school and college departments, with an attendance of about one thousand girls.

Violet Hawkins has found the work very challenging and the Japanese Christian leaders very inspiring. Aside from her work in the school she has been tutoring a young man in Osaka, whose mother graduated from Baika. He had become much interested in Quakers through his reading of history and contact with some members of our faith, and wishes to come to Westtown for one year preparatory to entering a Friends college. His parents have financed the journey of Violet Hawkins both to and from America, in order that she may return and continue his tutoring, if her father's health permits. He wishes to become a Christian business man and take over his father's large baking establishment. Is not such an ambition worthy of our admiration in any land and especially in a land where it is almost impossible to practice Christianity?

Sabbath morning the children were delighted with hearing her experiences in the Orient, and the Young Peoples Group, of about twenty-five, meeting Sabbath evening, were much interested in her generous sharing of her experiences, and the exhibit of curios and Oriental costumes.

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EDITORIAL COMMENTS

How Nationalism Runs Rampant

IN HIS introductory chapter of the arresting volume, "Whither Mankind," Chas. A. Beard gives a few striking examples of the ridiculous assumptions of superiority made by various nations. After referring to various factors which cloud the future, political, social, economic and racial, he says:

To these springs of emotion that feed the present concern about the problems of civilization, nationalism rampant adds another. The passion for self-determination, for democracy, which flamed so high during the World War, served to accentuate rather than smooth away the differences between cultures. For many a year, each of the nationalities composing the world's complex of self-governing communities is likely to continue to look upon its own institutions as indicating a certain moral superiority in the possessor. The spirit is very old.

Long ago, a Wahhabee preacher, while praising the people of Riad, to whom he belonged, remarked that the followers of Mohammed were to be divided into seventy-three sects—seventy-two being destined to hell-fire and only one to heaven, and then added in solemn measure: "And that, by the mercy of God, are we the people of Riad." In a tone less theological but with an assurance equally firm, the historian Macaulay informed mankind in 1835 that the English "have become the greatest and most highly civilized people that ever the world saw, . . . have produced a literature which may boast of works not inferior to the noblest which Greece has bequeathed to us, have discovered the laws which regulate the motions of the heavenly bodies, have speculated with exquisite subtilty on the operations of the human mind, have become the acknowledged leaders of the human race in the career of political improvement."

Reverting to the religious strain of the Wahhabee, William II, a grandson of Queen Victoria, came to the conclusion that preeminence lay elsewhere. "God would never have taken such great pains with our German Fatherland and its people," said William in 1905, "if He had not been preparing us for something still greater. We are the salt of the earth."

Across the Rhine in France, of course, this gospel was not accepted. On the contrary, innumerable patriotic French writers have contended, with kindred emotions, that France was really the mother of modern civilization, the home of liberty, soulfulness, and artistic sensibilities.

Nor do high American authorities give their assent to the creed of William II. Quite recently, the committee on citizenship formed by the American Bar Association put into its credo for the salvation of America an article as follows: "I believe that we Americans have the best government that has ever been created—the freest and the most just for all people; . . . that as an American citizen the Constitution of the United States ought to be as actual a part of my life and my religion as the Sermon on the Mount."

If each nationalistic variant on modern civilization is vaunted as the best, then how can the students of destiny hope to find any rest from unceasing labors?

When blandly assuming superiority for ourselves, it is impossible for us to conceive of other nations assuming the same superiority over us. It is simply incomprehensible! The same thing is true between races, of which an illustration may be given which makes up in pungency for what it lacks in elegance. When in close proximity to members of another race, we whites are wont to sniff the air disdainfully. It comes as somewhat of a shock to us to learn from representatives of other races that our race aroma is just as disturbing and just as offensive to them, though they are generally too well bred to take note of it.

Knowledge of how other nations and races think of themselves and of how they feel toward us should cultivate in us the grace of humility. In any event it is worth our while to learn points of view other than our own, as a basis of better understanding.

Out of the Mouth of a Major General

IT WAS the writer's privilege to hear two remarkable Peace addresses in connection with the quadrennial meeting of the Federal Council of Churches held at Rochester, New York, in December. One was by Judge Florence Allen and its substance is reproduced in this issue. The other was by Major General O'Ryan. The latter said that despite the fact of how the World War had burned itself into the minds of men as the world's greatest tragedy, people are still talking peace and preparing for war. "In truth," he declared, "it can be said that the families of the world are now plotting the destruction of their own boys, by their neglect to come to a common understanding of the war business." On this background he strongly advocated the Paris Peace Pact and world organization by Court and League or similar associations that will substitute law for force.

Major General O'Ryan did one thing in his speech that to us was very compelling as helping us to see ourselves as a nation as others see us. It was especially so, coming from one of our military men.

We assume, he said, that we are a peace-loving people who abhor war and of whom no one should entertain any suspicions. He told how he got a rude awakening during the war. He was closely associated with a French and a British officer, to whom, on one occasion, he expressed this complacent point of view so generally held among us. The French officer was too polite to do more than smile indulgently, but the Englishman took little pains to conceal his dissent. General O'Ryan asked him for an explanation. When assured that the American wished him to speak plainly, he delivered himself in substance as follows, as nearly as we can remember General O'Ryan's recital:

"You claim to be a peace-loving people. As a matter of fact, no nation in history has risen and expanded so rapidly and by military conquest, as has the United States. You have used your times of peace to prepare for more war and more extension of territory. You had scarcely come into existence as a nation through war, before you began to reach out and by force of arms grab up territory on every hand. You had hardly won your freedom and made your way to the Mississippi, when you fought another war with England. Soon afterward, your people took Texas from Mexico and then the United States bullied her into a war in which you won a great western empire. You next fought a great war among yourselves, and as soon as you had recuperated nicely from that you went at the game of conquest again. Under the guise of helping suffering humanity in Cuba you engaged Spain in a war, as the fruit of which you won a commanding position in the Caribbean and took

the whole Philippine Archipelago. All this may look like peace to you, but it doesn't look that way to the world."

We have merely sketched the portrayal in broad outline. Further details could easily be added and may be fitted in by the well informed reader. Now we may object to this picture and say that it misrepresents us. The fact remains that this is how we appear to others. Let it be remembered that this presentation of the case came not from an addled pacifist but from a Major General. On the background of such an appraisal of our history and national purposes, the pending big cruiser bill has added significance as a factor in international sentiment and attitude.

The "Unthinkable Thing" Still Thinkable

IN OUR last issue we called attention to the fact that the proposed increase in the United States Navy cannot be other than interpreted as preparation against future war with Great Britain; a war which is so often declared to be "unthinkable." Just about the time the MESSENGER OF PEACE went to press, the question of proposed improvements in our battleships was up for discussion in the Senate. Senator Hale of Maine, Chairman of the Naval Affairs Committee, asked that the bill embodying the improvements be acted upon immediately, saying that the majority of the eighteen battleships in the United States Navy are *outranged by British battleships.* These frank words certainly give point to our contention.

"As a matter of fact, war with England is not an unthinkable thing, and will never be unthinkable as long as our rulers contemplate the possibility of any hostilities whatever." So says the *Nation* in a recent editorial, and proceeds to give historic proof. Thirty years ago this country was on the verge of war with England, the occasion being nothing more than an inconsequential boundary dispute in Venezuela. Without warning, President Cleveland issued a special message "so violent and so belligerent" that war seemed almost inevitable. The jingoes in the Senate took up the cry, echoed by the public press, demanding an ultimatum. "Fortunately," says the *Nation,* they were more civilized in London than in Washington, and despite the unquestioned superiority of the British fleet, "chose the sensible, the humane, and the Christian course," and proposed arbitration. And so "war was avoided because the British statesmen kept their heads." Whatever we like to think as to the progress we have made in civilized thinking, we have in the intervening years grown more powerful and more imperialistic, and the jingoes we still have with us. Our navy is always planning with an eye to future conflict with Great Britain. This creates an atmosphere that is charged with explosive possibilities. The public mind is easily inflamed and most anything may happen when the spark strikes from some unfortunate incident or war-provoking message. This is the psychology of preparedness—of preparing for war.

On this background we were impressed at receiving, entirely independent of each other, two articles, one by an Englishman, Bertram Pickard, and the other by an American, Wilbur K. Thomas, each dealing with relations between England and the United States and what we may do to insure peace and good feeling between the two countries. These contributions appear in this issue.

A TRIBUTE TO WORLD PEACE

BY HUGH BORTON

ON SATURDAY afternoon, December 1, 1928, it was the privilege of some five hundred guests to witness the opening and dedication of the new Library of the Tokyo Imperial University. This building, the most magnificent of its kind in this country, was made possible by a gift from Mr. John D. Rockefeller, Jr. The obtaining of books for the building was the direct result of world friendship. The first library buildings of the University were completed in 1893 and by 1923 over 700,000 volumes had been collected. This collection contained many unique pieces but unfortunately they all were destroyed together with the buildings in the conflagration which swept that section of the city following the tragic earthquake of 1923.

The disastrous loss sustained by this great institution aroused deep sympathy in many corners of the earth and donations soon poured into the University. It is interesting to note that the first great contribution was made by Marquis Tokugawa, a prominent Japanese, who offered the authorities the entire contents of his valuable Nanki Collection amounting to 100,000 volumes. It was immediately following this gift that the friendship of the world began to be shown. In seven European countries special committees were appointed to collect books for the new institution. China on one side of the world and the United States on the other willingly answered the appeals sent out from Tokyo by sending books. A committee in England under the leadership of Lord Balfour collected about 33,000 books while the British Parliament appropriated 25,000 pounds for the purchase of English books to be sent to the University as a gift from the British nation. As time went on books came from all corners of the world until large contributions had been received from over thirty different countries including Austria, Argentina, Hawaii, Russia, Australia and Egypt. A friendly hand was outstretched from the universities of far away places as Warsaw, Buenos Aires, Athens, Berlin, Paris, Capetown and Lisbon.

While the university authorities were doing all in their power to collect funds for the building of a new library, Mr. John D. Rockefeller, Jr. made the generous offer of $2,000,000 for the reconstruction of the lost building. On the last day of 1924 a message was received from him saying: "I quite realize that in time the Japanese people will themselves accomplish the complete restoration of their cities and institutions which have been destroyed. However, I shall regard it as a great privilege to be permitted to hasten the day when your university, which stands among the foremost institutions of learning in the world, will again be provided with adequate library facilities."

It is difficult to describe the feeling with which his message and gift were received and accepted by the University. Perhaps their answer to Mr. Rockefeller will best describe their appreciation. They replied: "The University is profoundly grateful for the offer of this gift from Mr. Rockefeller and his deep sympathy for the recovery and progress of learning in Japan . . . It is believed that this act of donation will remain a lasting monument of international cooperation in learning and of the amity of civilized nations."

A special committee was then appointed for the administration of this fund and librarians and architects studied abroad. In less than a year the first work of construction had begun. The ground was dedicated January 28, 1926, and the reinforcing and concreting work were completed in September of the next year so that today the building with all of its modern equipment and facilities is ready for use. By special methods of construction and the equipping the building with certain fireproof screens, the new edifice will be able to withstand without damage, in the future, a shock and fire as occurred eight years ago. The building now has on its shelves some three-fourths of a million books and plans for the future development allow for space for two million. The main reading room, together with the many smaller rooms, have a total seating capacity of 1500 persons. This building commanding the whole University grounds, is the finest of the buildings in the highest institution of learning in the country.

The dedication ceremonies were attended by high officials of the University, Japanese government, and ambassadors and representatives from friendly nations. All of the speeches emphasized the great significance of the occasion and Dr. Y. Kosai, President of the University, in concluding his address before the distinguished audience of guests stated that "the dedication of this new library building, together with the books given and purchased, marks a significant milestone in the reconstruction of the University as a whole. The new library embodies in a most tangible and impressive form the sympathies shown toward us by the whole world, as well as the spirit of international cooperation in the field of learning. Thus we may regard the celebration of today as an important event of great significance to the progress of Science and International Relations.

This same feeling of thankfulness and friendship and the cooperation of the whole world in the establishment of one more centre of learning in the world was expressed in other speeches. Sir John Tilley, Ambassador to Japan from Great Britain, believed the establishment of this library had an even greater influence in the promulgating of world peace. Realizing that for "the permanent maintenance of the world's peace the root of the matter lies in mutual understanding and the diffusion of knowledge," and that *"Armaments are merely the expression of deficient understanding,"* he went on to congratulate all those who had helped to produce this new building and hoped that it would be a constant source of enlightenment to its students and "a powerful influence in promoting the welfare of humanity."

The full significance of this magnificent gift of Mr. Rockefeller and the gift of books by many nations, can never be felt by any one generation. As the thousands of university students enter that great building, they will continually realize that this was made possible by the friendly hand of a foreigner. As one stood and looked at the chart on exhibit showing the many channels through which the books had come from all the corners of the earth, one was overcome by the fact that the occasion was a significant one. The Tokyo Imperial University Library was a tribute to world peace and friendliness. It was, and will continue to be, one more of those strong links in the chain—steadily growing and becoming stronger—which ties the nations of the world together into a peaceful unit.

Tokyo, Japan, 12-4-28.

CAN ENGLAND AND UNITED STATES UNDERSTAND EACH OTHER?

BY WILBUR K. THOMAS

THERE is a growing recognition of the fact that England and the United States are drifting apart in their understanding or appreciation of each other's problems. Those who say they know have been telling us for some time that there was a great deal of unfavorable criticism of the United States in England and that many people in the United States were taking a belligerent attitude toward British policies. One has only to note the flurry in the British and American press over the sinking of the Vestris, a British owned ship, plying between American ports, and the adverse criticisms of President Coolidge's Armistice Day speech, to realize the delicacies of the situation.

I have recently had the privilege of reading some of the correspondence between an American and an Englishman on this subject. A comparison of their thoughts makes interesting reading. The American wrote as follows:

"You will have had reports of President Coolidge's speech on Armistice Day. I am wondering what effect it had on European statesmen. I thing there is every reason to believe the policies he enunciated will be followed by the next President.

"It has been the policy of the administration for sometime to refuse to discuss further debt cancellations until Europe shows some willingness to disarm. Moreover, the constant criticism of American policy toward war debts, European troubles, etc., has embittered a great many of our leading men. They have felt that after America gave so generously for the rehabilitation of Europe that such criticism is hardly justified. There are many people in America who feel that as the United States took no colony, received no material benefits from the war, but gave so generously of men and money during and following the war, that there should be at least some spirit of generosity shown toward the United States. We certainly are further from entering into the League of Nations than we have been at any time. The recent agreement between France and England has great weight with many of our people. They see in it another indication that secret diplomacy still prevails and that we cannot expect the European Government to work in the open.

"European countries seem to doubt the sincerity of our proposals for limitation of armament, etc. There is a growing feeling that if America must build in order to protect her shipping, prevent confiscation of American ships, etc., as was done by England during the last war, etc., that she will proceed at once to do it. I have reason to believe that a number of the statements that have been made by President Coolidge which have seemed to be militaristic were more or less feelers or statements of what might happen in case Europe did not choose to disarm. I wish there could be an understanding in Europe of the fact that there is a sincere desire for disarmament in the United States. There has never been a time when peace was thought of as a probability as it is now."

The Englishman wrote:

"First of all I am quite sure that, whatever there may be in some countries, there is no rooted antagonism to America in England, but much the reverse. For one thing there are far too many inter-relationships. There is hardly a family in England that has not some kind of definite personal relationship with the States. But there is an underlying friction at present on some of the very points you mention and this friction we want to eliminate.

"Take the Debts. You have put the American view. I will put the English. The ordinary Englishman says:—As far as the legality goes the Americans have the right. We are not discussing the matter any further. We intend to pay every cent America claims and we are doing so, under heavy taxation. But—we don't see why America should claim to be possessed of an extra dose of philanthropy and generosity on this score—and we don't see what the generous emotions of some parts of the American people over the Relief in suffering Europe, which we all gladly recognize and applaud, have to do with the financial claims of the American Government on European Armaments — the 'be-good-and-we'll-perhaps-be-generous' attitude. We feel we should like to say to America:— 'Take the money, but don't try to moralize us over it.'

"Mr. Coolidge rubs this in, but it's a poor understanding of European psychology. The European even in England says: 'We had the war at our doors; here in London we suffered the terrors of bombing every night; we saw men and women and children blown to pieces and towns bombarded and German aeroplanes falling in flames from the sky, and we heard the great guns in Flanders booming every day,—all these things in *England;* and in France and Poland wholesale horrors and devastation and many millions destroyed or ruined; and we can't get over it all at the rate you want in America. We are doing our best and we accepted your American suggestion of a League of Nations. But we frankly don't like your constant assumption of a moral superiority. And whatever Mr. Coolidge meant to do he has not increased our respect

and affection for America by his Armistice speech. And we are very sorry if Mr. Hoover is going to follow the same path.'

"The 'Colonies' question is a similar case of different psychology. The European gives no credit to America in this. Rather his view is—America simply backed out of responsibility for the Mandates because they might have involved her in some of the difficulties arising in Europe, the Near East and Africa. She never objected to seizing 'Colonies' where her interests were involved—Philippines, Nicaragua, Panama, etc."

What should be done to bring the great English speaking countries closer together? Naval competition will only cause further trouble, for neither England or America has an enemy that calls for the naval equipment that each country maintains. Debts, Mandates, Monroe Doctrine, Freedom of the Seas—shall we allow any of these questions to lead to further misunderstanding between these two countries?

THE "UNTHINKABLE" WAR

BY BERTRAM PICKARD

THERE are signs of a certain temper and tension in Anglo-American relations which need to be faced, understood and overcome. The Coolidge Conference on Naval limitation brought the matter to light, paradoxically enough by the futile policy of obscuring the main issues. The politicians prated of the "unthinkable" war between Great Britain and the United States. The respective admiralties, however, persisted in ominously comparing and contrasting ship tonnage and gun-calibre, ostensibly in search of that obvious fiction—a mathematical parity between fleets.

The Anglo-French "disarmament" conversations have only served to emphasize the astute folly of naval and military minds. Nevertheless, the doctrine of the Admirality's infallibility is only too strong in England; whilst in America the Big Navy party, despite set-backs, seems slowly but surely to gain ground.

If Mr. Coolidge's Armistice Day speech may be taken as really reflecting average opinion—and our American Friends assure us that it may—then, this rivalry of navies is morally certain to go from bad to worse unless—! The American people will never voluntarily submit to British domination at sea in time of war. The British people will never voluntarily submit to an effective threat to their sea communication in time of war. Deadlock! — unless war between Great Britain and America be not only "unthinkable" but impossible. Three ways of making it impossible are at different times proposed: (1) an Anglo-American alliance; (2) an acceptance, by the United States, of the Covenant of the League of Nations *or of an equivalent co-operative agreement as regards the use of armed force;* (3) a measure of disarmament so complete that war in the sense of armed conflict would literally be impossible.

History shows the utter futility of the first method. The second method may, indeed probably will, be the more immediately practical way out of the impasse. But only the third method will ever bring a real sense of security. In his Armistice speech President Coolidge affirms that, "All human experience seems to demonstrate that a country which makes *reasonable* preparation for defense is less likely to suffer a violation of its rights which might lead to war."

The italics are ours. What in the name of all that is reasonable *is* "reasonable" in this connection. Presumably the American government is reasonable to insist on 10,000 ton cruisers? Then, why not the British government in insisting on a swarm of light cruisers? If so, it is the reasonableness of madness, and had better be given another name.

The present situation is an urgent call to British and American Friends. We, first and foremost should face, understand and overcome the dangerous frictions now evident. We have worked together sufficiently to realize that there are differences of outlook and method which can and do lead to irritation and bad blood. But we know equally that such differences can always be adjusted to mutual satisfaction and benefit by the positive desire to understand and to cooperate. We, therefore, have nothing to fear from plain speaking and clear thinking. We should, and must, be in the very van of those who may legitimately cooperate with one another in removing both beams and motes from eyes that today so urgently require their clearest and most sympathetic vision when looking across the Atlantic from either shore.

There is no need to exaggerate the danger, but history shows the vital importance of taking such matters in time.

Geneva, Switzerland.

ACROSS BATTLEFRONTS OF YESTERDAY

Close to the spot in Geneva where Calvin was born stands a fine eighteenth century mansion; so fine indeed that, at its completion it was said by the stricter Calvinists that the Devil had entered Geneva through its gateway!

If the Devil did enter by the door, he has long since flown out of the window; for this very house is now the headquarters of the World Student Christian Federation and its offspring, the International Student Service (I. S. S.), a lusty infant with all the independence of the modern child.

It was an S. O. S. that brought I. S. S. to birth—an S. O. S. from an English-woman who witnessed the terrible suffering of Austrian Students during the crash of the Austrian currency after the war. Students everywhere responded to the appeal, revealing a new and fine spirit of international brotherhood, ready to leap gallantly across the battlefronts of yesterday. Relief and the promotion of "self-help"—that constituted and still constitutes the chief program of I. S. S.

Bulgarian students appeal urgently for help to help themselves! Very well—I. S. S. will help to build a Student House in Sofia. Chinese students struggling against great odds with high hopes for the future, similarly claim the helping hand! Again I. S. S. plans a self-help Centre in Nanking, and as many as 44 Relief Scholarships for the coming year. Similar help is also to be extended to India.

And to show that I. S. S. realises that man does not live by bread alone, a series of small Conferences are being planned, the purpose of which is to bridge some dangerous cultural and spiritual gulfs existing in the world. Thus Jewish students and their opponents are to meet around the table in January; representatives of the Pacific Ocean Countries in March; representatives of India and Europe in July. Youth knows better than to hush up existing frictions and misunderstandings. I. S. S. stands for mutual aid and open diplomacy in a world that still too readily practices more primitive philosophy.

B. P.

Geneva (Taconnerie 5)

The war system is deeply intrenched. There are many, trained from childhood to rely on it, who believe that war is instinctive, inevitable, and that the race must forever be under its curse. There are others—and a rapidly increasing number—who believe that Christ's program for human relations is the direct antithesis of the war system, and that it is practical, workable, and, indeed, the only program which the interrelated world of our day can wisely follow. Men differ in their interpretation of Jesus' way of life. He himself was not dogmatic, though he entertained no moral uncertainties. He encouraged men to think and discover truth for themselves.

A COMMANDMENT FOR THE NATIONS

BY JUDGE FLORENCE E. ALLEN

THE AMERICAN Constitution was the first great written constitution, but constitutions written after that time in Europe and still in force, such as those of Belgium and Italy, gave the absolute war power to the king. Publicists now agree that the placing of the war power in the hands of the representatives of the people instead of in the hands of a king does indeed "make for clogging instead of facilitating war." This century has seen the rise of the idea that the entire problem of war and peace belongs not merely to old men who sit in offices and create hostilities out of which wars arise (not always indeed deliberately desiring war, but too often blundering into war), but that it belongs in the first instance and always to the people who bear the burdens of war.

This was a people's idea. It was a people's idea that young men should not have their right to life snuffed out at the will of some monarch; that old men and women should not have their gray hairs sent down in sorrow to the grave because of the ambition and war-lust of some mighty king. Because this idea that war strikes at the heart of the plain people has only recently arisen, these last two centuries are the first that have seen the rise of public organizations dedicated to the advancement of world peace. Now the individual citizen begins to be articulate upon the war question, which formerly belonged to the lords to decide, and to demand of those in high places that the war problem be solved. And this in itself is a fact whose significance cannot be too strongly stressed.

Moreover, during this century, there has been a new approach to the peace question. If it is a people's idea that the war power belongs to the people, it is also a people's idea that government should not be above the law which they themselves enforce upon their citizens. It is a people's idea that instead of the rule, "The State can do no wrong," we should substitute the rule, "The State *shall* do no wrong." In proportion to the growth in the feeling that the people are concerned and responsible in the solution of the war problem, there has arisen an irresistible demand that ethical standards be actually erected between governments, and that just as slavery and dueling have been abolished by the civilized world, so legalized war shall be actually wiped out of the picture.

Men and women know that history has found one way only to repress crime, and that is by condemning certain acts and placing under the ban the man who commits those acts. In the past, ethical principle such as lies at the basis of individual criminal law, has been often entirely lacking in dealings between the various states. Under individual law the thief who steals my watch gets no title to my watch. Under international law, the nation which steals territory gets title to that land. There are old and wise laws as to ambassadors and consuls, the three mile limit, contraband of war, etc. But to state it tersely, there is no Ten Commandments between nations. There is no "Thou shalt not kill" in war. There is no "Thou shalt not steal." There is no "Thou shalt not covet thy neighbor's wealth." There is no "Thou shalt not covet thy neighbor's markets or thy neighbor's oil wells."

The all importance of the unequivocal declaration of primary substantive rules of conduct between the nations may be shown by a simple comparison. If in the United States we had perfectly functioning state and federal courts and a flawless system of local state and national government, but if there were no laws making burglary, arson, highway robbery and murder crimes, we could not repress those crimes because they would be sanctioned by the absence of law against them. If there were no law against murder, a jury could not be impaneled to try a murderer, the judge could not sentence him. The murderer could walk free out of the courtroom if there were no law making murder a crime. He would be tolerated by the absence of law upon the subject of murder.

It is true that the analogy between murder and war is not at all points complete; but upon this proposition the analogy is perfect. Lawless, extortionate and arrogant acts of government have long been tolerated by the so-called Christian world by the absence of law against them. Now during this century, for the first time, the conception has arisen that whatever practical steps we take, whatever machinery we establish, whatever agencies of international adjudication and conciliation there may be and should be, we cannot prevent recourse to war so long as the civilized nations recognize and sanction the use of war by the absence of law against it.

The conception has arisen that we have to take the legality out of the war system, for war is an insitution recognized by law and tolerated by the church. It is an institution rooted in the social structure. Vested interests are supported by war and demand its continuance. So long as war is a recognized institution and so long as war has the countenance of law as a recognized institution, efforts to abolish the war system must necessarily be futile.

This conception is embodied in the Kellogg Proposal for a multilateral treaty, now pending in the Senate of the United States. The renunciation of this treaty by America, which negotiated it, would be disastrous indeed from a tactical standpoint. Its enactment will constitute the first great step in the declaration of a Ten Commandments between the nations of the world.

PROMOTING PEACE AND JUSTICE

BY JESSE H. HOLMES, *in Unity*

In reproducing the following article, we hope readers will give it the careful consideration it deserves. It deals with fallacious analogies often put to peace advocates but which are commonly accepted at face value. Jesse Holmes exposes the fallacies and illuminates the peace position.

NOT LONG ago I read an editorial in a widely-circulated daily paper, with the above title, which is typical of many. It opens with the proposition that peace advocates should, "be frank enough to say whether they are in favor of abolishing the police," since "in both cases force is used." This is as if one should say, "those who disapprove of drowning witches should be frank enough to say whether they would favor the abolition of swimming, since in both cases water is used." The rest of the article has the familiar questions, "Would not the pacifist protect his home and family?" "Does he care nothing for international justice?"

Since such questions are so frequently asked they must be supposed to have some relation to the pacifist point of view, and in the interest of clear thinking, should be fairly answered. The essential fallacy in all of them is that of confounding opposition to war with complete non-resistance; yet these two are by no means the same. To condemn any proposition because there is a possible extreme leads to all sorts of absurd positions. Gluttony is bad, so let us starve ourselves; the pursuit of pleasure leads to vice,—let us torture ourselves; the love of money is the "root of all evil,"

therefore we should abolish money; in competitive games we can only win by the loss of others,—let us have no games; one end of a poker is hot,—let us never touch a poker. *And* since a killing contest is to be condemned as a method of settling international problems, any use of force at any time must also be condemned. It is of course possible, in theory at least, to take the position of absolute non-resistance. I doubt if it could ever be wholly put in practice. Its most extreme advocates would probably snatch back a friend about to fall over a cliff, and would struggle with a desperate man trying to commit murder or suicide, or beating a helpless child. The vast majority of pacifists know that force must be used, but would make it subject to intelligence and justice.

A nation should be regarded as an administrative unit in which a convenient group of people unite to maintain order and justice among themselves. The police are the organs by which these ends are reached. They derive their just powers from the consent of the policed. Only incidentally and rarely is their service to society one of violence, and then only for the moment of emergency. As soon as the criminal is disarmed it is as much the duty of the police to protect him as to protect the most orderly citizen; society provides the rules and the machinery for orderly treatment and desires to release the criminal as soon as it is socially safe to do so.

Contrast now the procedure of war with this management of social justice. Nations seldom wage war in the interests of the general good, but most always for narrow national ends,—for the glory of a monarch, for the benefit of a ruling class, in the interests of investments. The police enforce the carefully considered and legally enacted will of society on its own members; war is an attempt to enforce the will of one people on the conduct of another and corresponds not to police action but to riot, or a fight between individuals. One party may be more nearly right than the other, but the procedure is anarchy and the results have nothing to do with the right and wrong of the situation. Justice and right have advanced slowly through the ages, but rather in spite of than because of the bitter wars fought in their names. Even wars fought for good causes were "necessary" only because of the arbitrary impatience of the champions of the "causes," and really postpone or injure the ends they are intended to serve. We are too ready to assume that violence is the only method available when one nation deals with another,—that evil is to be overcome by evil, that the devil is to be fought with fire. Is it really judicious to allow the devil the choice of weapons in view of the fact that he is probably vastly more expert in the use of that weapon than the righteous? When we are being religious we claim that evil is to be overcome by good,—that love is more powerful than hate; is this just "goody goody" talk for Sundays? France having introduced "liberty, equality, fraternity" by revolution, offers to extend them by force of arms to other peoples. There follows a generation of war and the imperialism of Napoleon, a disease from which France has not yet recovered. Suppose France had devoted herself to the real development of liberty, equality and fraternity within her own borders what might she not have accomplished with the men, treasure, and enthusiasm which were worse than wasted in military adventure! Suppose the billions of dollars and million lives spent on our civil war had been devoted to buying the freedom of the Negro slaves and setting them on the way of genuine freedom,—would the negro problem be what it is today?

Let any honest thinking person who assumes that he is a follower of Jesus and believes in his scheme of life, fairly consider the outcome of the wars of the world and make comparison with the probable result if either party had really tried to meet the enemy half way. Doubtless there would have been suffering and death, injustice and oppression, but has mankind escaped these evils by the way of war? But shall not we resist invasion, shall we yield to wrong, shall we not fight for our rights? Well,—shall we not use common sense in trying to get what we want? If a weak nation is invaded or oppressed by a strong one it will probably be much better off if it yields under protest and continues the protest. Would we not have yielded independence to the Philippines much more readily if they had not resisted by force of arms but only by steady and permanent protest and appeal to our own principles of government? Did Belgium save herself by resistance? Of course the other nations were glad to have the little nation take the suffering and destruction for them, but how about her own interests? The World War was inevitable because the strong nations were prepared for it, had planned for it and intended it; but no one of them would have dared to invade another which refused to resist and demanded conference. When the strife had actually begun the statesmen of the great nations would have gladly escaped from it if they had not accepted the method of violence and feared that their enemies would take advantage of any hesitation. Of course there is some risk in trusting to the power of friendliness and good-will, but does experience show that "preparedness" and the military mind is free from risk?

There is nothing in the education and experience of those who make or prevent wars which makes them fit to decide with wisdom and justice the affairs of other nations with different languages, customs, and institutions. And when they presume to sacrifice the lives and futures of millions of their fellow men they are taking on the functions of gods. Kings and nobles have never seemed to consider the lives and the welfare of their people in dealing with foreign affairs. And as for presidents and congressmen, is it really common sense to allow an obscure editor, an able but rather contentious college professor, a mining engineer, or a jovial and popular politician, together with a lot of mediocre lawyers and the rest of the miscellany we get together in Congress, to send millions of our boys abroad to fight the economic battles of Europe and to involve us in debts that will burden us for generations? The result is twenty-five or thirty millions killed, mostly the world's chosen best, and over three hundred billions of the slowly accumulated wealth of mankind destroyed with no return! I do not doubt the good intentions of those who plunged the world into ruin, but I do question their intelligence. There are no supermen capable of rationally directing such forces and such methods.

To appeal in emergency to the police is quite a different matter. The police represent a minimal use of force planned and arranged within an organized group. A police force does not wreck civilization, kill millions of the world's best young citizens, and saddle those who are left and their descendants with enormous debts. Its primary purpose is to protect and direct, and the result of its activities is increased safety and happiness. We know our institutions by their fruits; wherefore we do not desire to abolish the police, though we do believe that armies and navies should be replaced by congresses and courts.

Our immediate reasonable service should be:

(1.) To have the Kellogg treaties immediately ratified by the Senate, without reservations.

(2.) To lead in disarmament on land and sea.

(3.) To associate ourselves with the World Court and the League of Nations.

(4.) To entirely eliminate war from our international thinking.

OUR FUTURE EDITORIAL MANAGEMENT

At a meeting of the Executive Committee of the Peace Association of Friends in America held on December 15, the following were appointed as Editors of the MESSENGER OF PEACE: Wilbur K. Thomas, Executive Secretary of the American Friends Service Committee, already serving in an editorial capacity; Paul H. Douglas, of the Faculty of Chicago University; Frederick J. Libby, Executive Secretary of the National Council for the Prevention of War; Walter C. Woodward, Editor *The American Friend.*

Give us individuals by the millions, in the humble homes of this and other countries, who will talk and work and live for nothing else but peace—and our diplomats and statesmen, as by a miracle, will find the way to abolish war.

SHALL WE HAVE MORE CRUISERS?

BY RAY NEWTON

THE SITUATION today in the United States Senate is an epitome of the situation in this country as a whole. The Senate is in the throes of trying to decide whether it shall vote for more cruisers, for the treaty condemning war and renouncing it as an instrument of national policy, or for both. There are some who feel that our future peace and security depend upon our having a navy powerful enough to meet all comers in order to defend our interests and "rights" in every part of the globe. There are those who feel that such a course is suicidal; that we must turn our backs on this method of seeking security and find a new way out; that as a first step we should sign the treaty declaring that war is wrong and agreeing to settle our disputes only by pacific means. And then there is a third group who wish to grasp the peace treaty in one hand and their sword in the other, and go their way amid the family of nations determined to use either one which they think will serve the purpose best at the time. Some of these good people hope that by strenuously waving the treaty before their faces they may be able to convince the other countries that peace is their whole purpose, while they keep the sword behind their back. Of course, they hope that they may never have to use it—but they feel that they must have it handy just in case the other fellow "whom you never can trust, you know," may have one behind his back.

And so it is with the country as a whole. The question of the cruiser bill is not primarily a matter of the number of ships involved, but a matter of fundamental policy. We are squarely confronted with the basic question, shall we rely for our security and national welfare upon our force of arms, in the hope that we may be able to sucessfully overthrow any nation, or combination of nations, which may come against us; or shall we give up that method and seek to develop psychological attitudes of confidence, good will and tolerance as between interracial and international groups, a system of law-executives, legislators and courts—and look forward to conducting international relations in an orderly fashion? This is the real question before the American people today. The Kellogg Treaty and the Cruiser Bill are but manifestations of a basic conflict of ideas; and we can look forward to continued conflict until it is settled, and settled in a way that will assure to people everywhere the maximum amount of security, justice and where needed, the opportunity for change possible in man-made institutions.

The question of parity is beside the point, and simply clouds the issue. No one knows what it means; no one knows how it can be obtained; and, furthermore, our admirals who are shouting the loudest for it do not want it. In general, it means an equality of naval power, in our case with Great Britain. But what does that mean, in terms of cruisers, guns, airplanes, poison gas, germs, etc.? Naval experts can never agree on what parity is. Hence there can be no way of obtaining it. Furthermore, those whose business it is to "protect" this country by force of arms do not want it—in the generally accepted sense of equality. It is probable that an admiral whose business it is to overthrow by force any navy that his superior tells him is an *enemy,* is going to be willing to engage battle if the opposing fleet has an equal chance of winning? No good admiral would join battle unless he had, or thought he had, a better chance of winning than did his opponent—except, of course in cases of desperation. Hence, is it conceivable that the admirals of England and those of the United States would willingly consent to the others having a navy equal to theirs? The whole talk about parity passes over the fundamental issue. We must either rely for our security upon instruments of peace—conference, courts, conciliation, etc.—or upon instruments of war—cruisers, airplanes and armies. If we are going to rely on the latter, then parity is "unthinkable." If we rely on the former, we must definitely look forward to the elimination by mutual agreement of the instruments of waging national wars.

Again, the number of ships involved in the pending bill is not of great consequence. The bill calls for 15 cruisers, to be laid down at the rate of five each year, for the next three years, and one airplane carrier, all to cost $274,000,000 or more. According to a statement made by President Coolidge two years ago, "only one navy in the world approaches ours, and none surpasses it.." Since these words were uttered, Great Britain has laid the keels of three cruisers and we have laid the keels of seven. No, here again the fundamental question is not the number of ships. The attitude of the Society of Friends would be the same whether the number were 25, or 15 or 5. Our "Rules of Discipline" are full of the condemnation of war. Let me repeat—for Friends this is not a matter of the number of ships involved, but a question of adhering to one of the basic principles of our faith.

No, the question before the American people and one which must be decided is, What is to be the basis of our relations with other countries—courts, or cruisers? If we are going to rely upon naval forces for "Peace," we have got to have them strong enough to defeat any nation against which we must use them. On this basis we must have, not parity with, but superiority over, England. Consequently, the question to be decided in connection with the pending Navy Bill is, whether or not we wish to embark upon a course which will invite England to undertake a race for naval supremacy—a course which so far has always led to war and which, from its very nature, inevitably must.

As for the argument that we need the cruisers for "bargaining purposes," if that is all we need them for there is a much better way of getting the same result. We have got just about as much chance of bulldozing the British people into disarming as they have of bulldozing us. It just cannot be done that way. Neither can we frighten one another into disarming. The need of the world today is, not for the rattling of sabres, but for statesmanship that will assume a moral leadership away from the dark days before 1914 which did "breathe forth threatenings and slaughter" and on into the new day of open covenants, tolerance, justice, goodwill, and conciliation. Let us clearly and unequivocally declare our purpose; let us be willing to pay as much for peace and justice as we pay for war and hatred; let us announce to the world that we are done with war and are willing to unite with the other nations in a great effort to create those attitudes of mind, and those institutions, essential to peace.

Nor are the American people unsupported in these efforts toward Peace by public opinion in other countries. The Government of Great Britain within the past two years has been twice severely spanked by British public opinion. To be specific, many people in Great Britain were incensed at the failure of their government to reach an agreement with the United States and Japan at the so-called Coolidge Disarmament Conference at Geneva in June 1927. It was further in-

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censed at the abortive Franco-British Naval Agreement reported this past fall. These two steps have been among the strongest factors in creating dissatisfaction with the present Conservative Government which those close to the political situation in England are predicting will lead to the overthrow of the Government in the elections of the spring of 1929.

The task of the peace-loving people of both countries is to keep those who pin their faith on armaments from stampeding public opinion. The jingoes in this country are doing their best to capitalize on the mistakes made by the British Government in the Franco-British Naval Agreement in spite of the fact that that has been repudiated by the British people and given up by the British Government. The jingoes in Great Britain are making much of the Coolidge Armistice Day speech, and will make much of this Cruiser Bill if it goes through the Senate. For example, great publicity was given abroad to the original Big Navy Bill a year ago proposing that we build 73 ships. Very little publicity was given to the fact that the Peace forces in America so exerted themselves that that program could not be adopted. We must avoid giving ammunition to the jingoes of other countries. The enemy of the peace-loving people of America is not the British people, but the jingoes of England—and this country. These are the ones that will lead us into war if war comes.

To my mind, the Society of Friends fits very definitely into this picture. For almost three hundred years we have held a testimony against war. Never before in the history of the world has this testimony been more needed; because in this search for peace in which the people of the world are frantically engaged at this time, there is need for a clear-cut, uneqivocal and vigorous statement of what peace consists in. We must get the peoples of the world to see that they cannot have peace and armaments at the same time—that they must turn their backs upon one or the other — that the *sine qua non* of peace is confidence, goodwill, friendship, brotherly love, among the nations and a determination on the part of the peoples of the world to settle their disputes in the spirit of justice and goodwill through the machinery which is being created and must be perfected. Never before in the history of the world has such an opportunity existed for the peace testimony of the Society of Friends to be so effective. The stage is set and peace ideas fill the air. The people of this country and other countries are searching for the way out. If the Society of Friends has a message, *now* is the time to give it!

Christianity goes on from conquering to conquest, not by might nor by power, not by sword or by malice, but by love, forgiveness, sacrifice, so clearly evidenced by the early followers of Jesus' Way.

WOULD COORDINATE PEACE EFFORTS

Editor THE MESSENGER OF PEACE:

Interest in international affairs is steadily growing, assisted materially by the daily press, by the radio, the telegraph, and by rapid transportation. To meet this interest many new publications and organizations are being born. With the increase of numbers there is also an increase in the competitive spirit. These publications and organizations are being forced to compete because the "international market" is not unlimited, and because they cannot exist without a large circle of readers, and a large membership to defray their expenses.

Does this competition exist today? Without qualification, I say "Yes!", and base my assertion upon nine months editorship of *World News and Discussion,* and a further nine months as Associate Editor of THE MESSENGER OF PEACE.

Because of the financial urge behind each body there is little cooperation, and coordination among the peace and international organizations. There is cooperation where it concerns generalities; speeches, resolutions, but there is little coordination when it means an organization assisting, materially, another to success.

Yet, the international field is big enough for the great majority of existent organizations if they would but pool their knowledge and their experiences. Indeed, I venture to assert that the field would be considerably enlarged by coordinated effort; by the allocation of certain portions of the field to certain organizations, and by the various organizations undertaking particular programs in international education, so that there will be no duplication of effort.

Individuals have attempted to accomplish this work of coordination at various times, but without success. It seems now, that competition has a fair field with no rival. Because of this a number of internationally-minded people are grouping themselves together, to see if they cannot overcome this competitive spirit.

Because of my associations with international movements I am assisting as Secretary of this group. Our objects are as follows:

(1) Confident that many of the existing international peace organizations are necessary, and are doing much valuable work, we desire to cooperate with them.

(2) Our members are already members of existent organizations, and a few not members of any organization. It is our intention to see that all our members are also members of some Peace or international organization.

(3) Through a News Letter we shall communicate with one another, and shall set before ourselves various concrete objectives looking towards World Peace, disarmament, and the substitution of boards of arbitration, machinery for the settlement of disputes, etc., for the method of war.

(4) We shall work towards these objectives through the various peace organizations. We shall see that these organizations cooperate with other organizations, and coordinate their efforts.

Those who are interested should address the writer.

JOHN O'H. HARTE.

Modoc Point, Oregon.

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FROM OUR LONDON CORRESPONDENT

President Coolidge's Armistice Day speech has had on the whole a distinctly unfavorable press. The vitriolic outburst of Lord Birkenhead expresses the resentment which certain Europeans feel towards this American lecture. There was a note of self-complacency with regard to America's contribution to the world war which will, I fear, never be understood in Europe. The ambiguous hint, on Armistice Day, of the drum-beats of a new destiny and of the American possession of the largest navy in the world, did not assist the acceptance of the speech.

But what surprised us most in the President, whose efforts to promote disarmament have evoked widespread admiration in Great Britain, was his dictum that the best way to preserve peace was to be well prepared. For that is precisely the policy that was pursued in the days before the world war. Large armaments were tried on a large scale in Europe down to 1914, in the name of peace. In fact, they contributed to war. It is hardly likely that further negotiations will be attempted in the lifetime of our present Government. The next Government will unquestionably be of a composition which indicates that some of the lessons of recent errors and failures have been learned. In this way the door will be open for President Hoover to succeed where President Coolidge has been obliged to write the word—Failure.

RENNIE SMITH, M. P.

In our schools, though we sincerely profess peaceful sentiments, we never bring ourselves quite to the point of producing in the young any mind-set that possibly could bring war to an end. The State as it is teaches patriotism with a mind-set toward war.—GEORGE A. COE.

There is a Right Way Out

From Depression to Exultation

THE Christian Church, at the present hour, is in a state of mild discouragement, in part because of insufficient means to carry on its legitimate enterprises and expand its program of world conquest. This condition of mental depression, sometimes bordering on a cheerless pessimism, is morally enervating and spiritually unhealthy. It cannot long continue without permanently and balefully affecting the body of Christ."

Thus writes a leader in one of the larger denominational bodies. He might well be a Quaker so far as his statement of the church's malady is concerned. A returned missionary indicates that Friends among whom he visits are behind in their benevolent giving and discouraged as a result. Another Friend writes that the meeting is behind in the payment of its benevolent pledges and yearly meeting stock. Still a third Friend writes that a part of his salary is being paid by the yearly meeting, as the local meeting feels unable to provide his full support.

The financial statement prepared by the Five Years Meeting treasurer shows that in nine months Friends have given $72,365.94 for the United Budget, leaving $75,944.06 to be raised by March 31. As a result the Boards are working on a restricted basis and at least one Board is heavily in debt.

But why multiply illustrations? All over the Five Years Meeting are to be found Friends and meetings who are crippled in their work, somewhat discouraged and deeply perplexed because of the financial situation which confronts the church.

If there were no solution for the problem, if there were no way out of the difficulty, then would our situation be well nigh desperate. But there is a way out. The writer quoted above goes on to say: "What remedy can be offered in this emergency? *Nothing less and nothing other than a widespread conviction, acceptance, and practice of the privileges of Christian stewardship as applied to material possessions.*"

And what does Christian stewardship involve? First, a clear recognition and acceptance of the fact that God is the owner of all material things in the world. The silver and gold, the cattle and grain, the raw products and finished articles—all belong to God. Second, God has entrusted his vast resources to men and women to administer for and with him. This involves the most exacting care in the use of the things entrusted by the Owner, that they may be invested, increased, conserved and spent. Third, the setting apart, preferably once a week, of a definite portion of the things entrusted as a recognition both of God's ownership and man's trusteeship. Some hold that this separated portion should be one-tenth of the gross income; others one-tenth of the net income; still others give far in excess of one-tenth. The main fact to keep in mind is not the percent (though that is important) but the definite regular setting aside of a portion of one's income for the work of the Kingdom.

There are individual Friends who recognize their stewardship privileges and responsibilities. They carefully administer all that is entrusted to them. They use a definite part for the work of the church. They are always full of joy, peace, and good works. They are never niggardly nor complaining. They go on their way lifting loads and helping to bear the financial burdens of the church. There are meetings of Friends who collectively recognize their stewardship. As a result Yearly Meeting stock is paid regularly, local expenses are met promptly, and their share in benevolences is forthcoming each month. There is to be found among them no pessimism. Gloom does not settle down over them. They flourish and bear fruit because they are God's faithful stewards.

If and when all Friends accept their stewardship of material things and enter into covenant with God to use a fixed portion of their income for his service, the work of the church will prosper, deficits will disappear, the united activities of the church will flourish and revivals of spiritual life and power will descend upon our meetings. Pastors, Bible School teachers, and other leaders can help greatly by preaching and teaching systematically and persistently the doctrine of Christian stewardship.

B. WILLIS BEEDE.

THREE GOOD BOOKS THAT POINT THE WAY

One of the biggest problems confronting the church today is that of support, financial and otherwise; and ministers and church leaders are agreed that there is a universal need for a general awakening to the responsibilities attendant upon church membership. This problem has so appealed to the leaders of every denomination that a long list of fine books dealing specifically with stewardship has been published. These books merit thoughtful consideration for the following uses; private study, group discussion, study classes, and as a source of material for sermons and lectures. The three books treated in the following article give a broad, generally inclusive interpretation of the principles of stewardship that shows the authors' knowledge of the facts and conditions involved.

Luther E. Lovejoy in "Stewardship for All of Life" has prepared a book suitable for a text on stewardship in Sunday and week day schools. It is introduced by a comprehensive statement of the purposes and ideals involved, and concluded by a careful delineation of the effect on individual character of response to the world's spiritual need.

According to Dr. Lovejoy, there are five different phases of stewardship: the consecration of the physical life, of the mental life, of social relations, of devotion, and of material possessions. The body is the soul's only medium of contact with the world, and as such is a priceless gift and of inestimable value. A healthy mind is dependent upon a sound body; and early influence, heredity, environment and training, that gives the individual a healthy physique and teaches him to value and conserve health, does much to promote the well-being of the world.

The consecration of the mental life to the work of the Kingdom is so closely bound up with the other four phases of stewardship that there is no clear line of demarcation. Social relations, devotion and the distribution of wealth are dependent upon the intellect, emotional trend, will and personality of the individual. Personal influence in the home, and the application of the Golden Rule in business both spring from the conscious devotion of life to the will of God. With a full recognition of how great is one's divine obligations comes a kindred recognition that to administer the affairs of God's Kingdom and to pattern after Christ's life is a rare privilege.

Money may be a power for good or evil; he who accepts it as a sacred charge will not have to hide from his conscience the means of its production nor have to quibble over the amount to be given. Stewardship involves both the beneficent use of money and the spirit and method of its acquisition, investment, and expenditure.

Tithing is not of recent origin. History indicates that most heathen people tithed; it was incorporated in the Hebrew law; the church fathers unanimously commended tithing. A recognition of stewardship develops Christian character and courage, reconstructs ideals and moral prosperity, and trains the spiritual side of life. Tithing is democratic for all share in proportion in the work of the church. And our author strives to leave with us the final impression that it is more than all these; it is a partnership with God in all good and worthy causes.

In Mr. Lovejoy's first book, "Stewardship for All of Life," he traces the beginning and development of stewardship, and analyzes its effect on Christian character and churches where practiced. In "Speculating in Futures," he deals by means of concrete illustrations with stewardship as a type of investment certain of yielding large returns in spirituality and perhaps in material wealth.

No one can read the book without being impressed with the value and vitality of stewardship. The people told about might

be one's next door neighbor, and the experiences described might happen to oneself. Each incident is full of human interest and grips the reader's imagination while it teaches its lesson of consecrated lives and radiant personalities.

The study class will find much of value in such a book. The specific examples chosen are full of life, vigor, and a wealth of detail. Practically every side of each case is shown—heredity, environment, education, chances lost, and opportunities grasped—and examples are taken from all types of people so that the recital is never monotonous. At the close of the book is a list of excellent questions designed to provoke thought and to help one to a deeper insight than could be secured merely by reading.

Helen Kingsbury Wallace in "Stewardship in the Life of Women," has written in simple, concise language a book on stewardship that in addition to a clear statement of the duties of Christian giving includes much of human interest in the well-chosen specific examples given. This book has a threefold purpose: to aid the average woman; to serve as a text book on stewardship; and to furnish material for stewardship study programs. One pertinent fact is held before the reader throughout the book: The success of the Christian enterprise at home and abroad is dependent upon a full recognition and adaptation of stewardship ideals.

The book deals with the matter of stewardship in the light of an average woman's resources and possibilities. Limited and insignificant appearing though these may be, some of them have deep, far-reaching, and permanent effects. Many neglected or unrecognized opportunities to perform little courtesies spread adverse opinions of one and one's religion so far abroad that their influence cannot be completely estimated.

Loving and giving invariably go together. The principle involved in "For God so loved the world . . ." is as true today as it was 1900 years ago. One can give without loving, but one cannot love without giving—spontaneously and generously. There is the greatest need for giving for the mission field and in the church. Those who obey Christ's last command find themselves seriously hampered because of the lack of generosity at home; and many a church has had to resort to "money raising campaigns" because its members failed to have a feeling of gratitude to God "the giver of every good and perfect thing." The Mosaic law compelled tithing; but Christ's ideal will never be reached until gratitude is a greater motivating power than compulsion.

To be a mother is to be a steward of great opportunities and responsibilities. Every child should be consciously dedicated to God and taught that life is lent him by God to use for God's purposes. A child learns first and most ineradicably what the mother lives before him. No educational system however efficient it may be can ever eradicate or undermine the principles of life a child learns from his mother when the shades are drawn and the lights turned on. Only love of the most complete and self-sacrificing type can care for a child's training in such a way that he will in maturity give his life completely to God. It is the kind of love Mary knew when she gave her child to the Cross.

In the light of these facts no woman can truthfully say she has nothing to give. Every woman can make her whole life a witness for Christ. Her relations to her family, friends, church, to everyone, can be a convincing argument for Christianity. There are countless opportunities for Christ-like living; and a consecrated daily life is the greatest gift one can give. The perfect example is Jesus Christ; he is the world's only hope.

LOUISE STINETORF.

PASTORS, ATTENTION!

Why not try a Campaign of Home Evangelism, suitable for boys and girls, young people and adults, by means of the FRANK W. DELL Course of Study on "What It Means to be a Christian." This is illustrated by 12 sets of Hand Colored Lantern Slides with complete outline for 12 lessons and suggestions as to Plan of Campaign.

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"I am giving a series of evangelistic talks again and at the request of the Pastor's Aid Committee I am using your slides. I really think that I am getting more value out of them than I did the first time. The implications of some of the suggestions are tremendous." —H. Clark Bedford, Richmond, Indiana.

"You will be interested in knowing that we have used your plan of Visual Religious Education in the Week Day School of Religion and in the Daily Vacation Bible School, with very satisfactory results. Am planning a Class as a part of the pre-Easter activity, and hope for still more satisfactory results there."—Herbert L. Huffman, Wichita, Kansas.

For special discount to all Friends Churches and for further information write to FEDERATED CHURCH SCHOOL OF VISUAL EDUCATION George Taylor, Secretary, 211 E. Hadley, Whittier, Calif.

WESTERN YEARLY MEETING CONFERENCE

The Quarterly Meeting Executive Committees met at the First Friends church, Indianapolis, January 3, in a conference called by the Yearly Meeting Executive Committee. On arriving at the church each one of the Quarterly Meeting groups found by posters bearing the name of their meeting the place designated for them. All but five Quarterly Meetings were represented and those absent, with one exception, were from the more distant locations. It was surprising to note the numbers present in spite of unfavorable conditions.

Richard R. Newby, General Superintendent of the Yearly Meeting, in his earnest, practical way, defined the work of the Quarterly Meeting Executive—its objective, promotional activity, good comradeship and participation in leadership. Mary E. Hiatt followed briefly, giving the word —concern—as the key to the committee's definite achievement.

Quarterly Meeting and Regional Conferences, were discussed by Leslie Bond and Lyman Cosand, and practical plans were presented by them for consideration. The "indispensable" was Charles Coffin's subject. It was a recounting of the victories and achievements of the church. He proved it was indispensable that we maintain our present standard through unity and loyal support.

Dr. Andrews emphasized the virtues of "cohesion and adhesion." If meetings contribute in a united way their full share, there is satisfaction and even more than that—spiritual growth. Lenora Hobbs in reporting her observations of the meaning and spirit of cooperation as exemplified in the recent Federal Council of Churches of America gave a word picture of the value of coordinate work and service.

For twenty minutes the meeting adjourned to hold separate Quarterly Meeting conferences in order to prepare a report for the Conference. When called together these reports on organization work accomplished and recommendations were read by the secretary of each group. From the thought of the recommendations given in many of these reports the universal desire to make earnest endeavor for the Benevolences and to stand loyal to the Yearly Meeting work was very manifest. It was decided that the Yearly Meeting make March the Benevolence month—culminating the Sunday before Easter.

The lunch hour in the church dining room was one of mutual enjoyment. Friends appreciated the hospitality the women of the church and the pastor extended. In the afternoon, departmental conferences were held in the class rooms of the church and the constructive work of the forenoon was promoted.

Throughout the day a fine spirit of oneness of purpose and good fellowship prevailed. We "marked time" by—

"Something accomplished,
Something done."

QUAKERDOM · AT · LARGE

Somewhat unique was the wedding of Beulah L. Brown, Kokomo, Indiana, on the evening of the last Sunday of the old year, when her mother and wife of the pastor, Ruth P. Brown, officiated during the ceremony. She is a graduate of Earlham College and also a registered nurse from Evanston Training School of Northwestern University. In the Union Street Friends Church by candlelight she became the bride of Valden D. Moss of Evanston, Ill., a sister and a brother being two of the attendants. They will reside in Evanston.

Our Friend, Clara E. Birdsall, 118 Newtonville Ave., Newton, Mass., who spent three months in Mexico last summer, is finding avenues of helpful service through her illustrated lecture, "Mexico, the Land of Contrasts," speaking under the auspices of the Open Forum Bureau, the Coit-Alber Bureau and the Congregational Educational and Social Commission which has been sponsoring the Mexico Seminar. She writes that she is glad the churches are alive to the subject and wishes Friends could be reached on the subject more effectually.

Gurney and Elizabeth Schneider Binford, after a wonderful month within the limits of Canada Yearly Meeting where they attended three Quarterly Meetings, Pelham, West Lake and Yonge Street, receiving a warm and hearty welcome, are spending a few weeks in Evanston, Ill. He is attending lectures at Northwestern University and Garrett Institute and she is "observing in the National Kindergarten Normal Training School, second to none in the world." They find themselves much favored in being able to hear distinguished speakers, as Bishop McConnell and E. Stanley Jones, and in "getting a little gas from a real filling station."

Samuel E. Hilles of Cincinnati, Ohio, announces that his forthcoming book, the "Memorials of the Hilles Family," is now on the press and will soon be ready for distribution. The book has grown to over 200 pages of text and some forty-seven pages of pictures, including some of unusual interest as profile-portraits of Washington and Lincoln, and a sketch portrait of Whittier, thought to be by himself, together with a fac-simile of a sonnet heretofore unpublished, so far as now known. The closing pages give full data of the descendants of Hugh Hilles, the emigrant from Ireland to Pennsylvania, and a special chapter on the Hilles-Linton connection. Each book, substantially bound in brown cloth, will be numbered, the cost to be $7.50. The author is a graduate of Haverford College in the class of 1874, and his grandfather, Samuel Hilles, was long the Assistant Clerk of Philadelphia Yearly Meeting, and was the first superintendent of Haverford School.

Robert E. Pretlow, who has been in failing health for the past two or three years, died at his home in Seattle, Washington, January 12th. For a long period of years he has been a prominent figure in American Quakerism, having served in 1917 as Clerk of the Five Years Meeting. Up until 1927 he had been a delegate at every session since its organization. It is rather a striking fact that within the period of a year four Friends who had served the Five Years Meeting as its Presiding officer have passed on, the others in order being, Edmund Stanley, John R. Cary and Joseph J. Mills. We shall, of course, have a more extended statement in a later issue concerning the life and service of our departed friend.

Friends will be interested in knowing of the safe arrival in Jamaica on December 10, 1928, of Paul and Margaret Michener and their two sons. These Friends have gone to the Jamaica field to take charge of the Swift Industrial Home. H. Alma Swift, who has been in charge of this institution for several years past, is in failing health; and the help of these new missionaries is greatly needed. The Swift Industrial Home, which is an orphanage for boys, was begun in 1918-19 as the result of an influenza epidemic which left many children homeless. The Home grew and flourished until its quarters at Buff Bay were completely outgrown and a new home at Glenleigh had to be purchased. The Micheners' first task in the Island will be to help in establishing the institution in its new home. Word from the field indicates that they are already hard at work. It is expected that they will accomplish much by their endeavors and will prove a source of inspiration to their co-workers.

Information of another Friendly Television Genius comes to hand. Delbert E. Replogle of Cambridge, Mass., son of Charles N. Replogle, former superintendent in New England Yearly Meeting, has been receiving considerable publicity in Boston papers recently as a wizard of light and sound. The *Boston Globe* for December 30 gives a picture of him with a story on "How the Talkies Are Made to Talk." He is one of the chief engineers of the Raytheon Manufacturing Company in Cambridge which is well known for their famous rectifying tube, radio receiving tubes, a new kino-glow lamp and a photo-electric cell used in transmitting pictures by television over the radio and projecting "talkies." The lamp is used in receiving radio pictures and recording movietone pictures. Besides his radio work, he is very active locally in Friends work, being chairman of the committee in charge of the Young Friends Sunday evening meetings at Friends Center, Boston, and in private homes.

When returning in their auto from the meetings of the Association of American Colleges and allied organizations at Chattanooga, President and Mrs. David M. Edwards of Earlham College suffered a severe accident on the evening of January 14th near Seymour, Indiana, when their machine left the icy road and careened into a tree. Elizabeth Edwards had both arms broken, while President Edwards suffered broken ribs and both jaws were fractured. It was feared at first that he had sustained internal injuries that might prove fatal, but as we go to press the latest report is that these fears are perhaps groundless and that both will recover. After remaining exposed to the cold for perhaps a half hour, they were extricated from the car by passersby, who took them to the hospital at Seymour, where they were given prompt medical attention. We hope to give a further encouraging report of the condition of our friends in our next issue.

We are glad to call attention to the advertising notice concerning Frank W. Dell's illustrated course of study on "What It Means to be a Christian," to be found in this issue. As most Friends know, Frank Dell is Superintendent of California Yearly Meeting. That position gives him a job big enough to occupy his time and talents, and while deeply interested in the practical possibilities of Visual Religious Education he is not pushing his system of instructions as a mere matter of business. Having demonstrated the results to be attained through the plan carefully worked out and applied by him, he is properly eager that it be used as widely as possible that it may do the most good. Other churches have been quick to recognize the merits of his method and have availed themselves of it. We have ourselves seen Frank Dell demonstrate the efficiency of his illustrated course of religious instruction and wish to commend it as well conceived and convincing in presentation.

The *Whittier News*, California, announces the first baby for 1929, the "lucky first" to receive New Year's greetings from Whittier merchants and extends to his parents, David E. and Lila Henley, of 523 Franklin Street, the paper's sincere congratulations. "Baby Henley will receive the New Year's greetings of Whittier merchants in the form of silver spoons and forks, nursery sets, shoes,

wearing apparel, a baby jumper, an electric heater, a framed portrait of himself, milk for a month, gold, a blanket, and thrift account." At the Murphy Memorial Hospital during the small hours of the morning of the fourth day Baby Henley arrived to claim the honor and prizes that go to Whittier's first for the year. His father is a member of the Whittier College faculty and, of course, the College is proud to share in the joy of this auspicious event. He used to be however, and the charming mother also, a member of the staff here at our Central Offices, and THE AMERICAN FRIEND joins heartily in congratulations to him and his good wife with all good wishes for the boy who is the recipient of such special honors. May many unique occasions be his, even the first choice of his fellow countrymen some day to be their honored President!

NEWS OF OUR MEETINGS

Harry L. Leasure, pastor of Grassy Run Friends Church, opened a 10-day series of revival meetings at Ada Chapel on Grant Street, Wilmington, Ohio, Sunday, January 6. He is being assisted in the meetings by his wife, Jessie L. Leasure, who has worked faithfully with him since he lost his eyesight several years ago. His daughter Margaret, a student in Wilmington College, presides at the piano. He preaches regularly at Ada Chapel on Sunday evenings. The Yuletide season was celebrated with a "White Christmas" this year. The Friends Church on Mulberry Street in its usual Christmas giving remembered Ada Chapel with money and other gifts, and enabled it to have a more joyous season in passing on to others Christmas cheer and good will through the giving of gifts. Ruth Farquhar has efficiently superintended this mission for a number of years.

The Ladies' Aid Society of the Wilmington, Ohio, Friends Church launched the year 1929 on Wednesday, January 2, in a very happy social manner and in an unusually industrious way, with twenty-two women in attendance at the all-day meeting. This initial meeting of the new year, which the president, Ada H. Jenkins, desires to be a banner year in accomplishment, had the form of a New Year's party with a delicious luncheon and a gift exchange in conjunction with the day's work. The New Year's "pie" from which each lady drew a clever gift afforded a jolly feature in the day's enjoyment.

The Prospectors Class of the Wilmington Friends Sunday School met in an enthusiastic social at the home of its president, Howard G. Hudson, on Sunday evening, January 6. This class is composed of young married men and women. The purposes of the party were to boost the class, to arouse enthusiasm for regular attendance at Sunday School, to welcome newcomers to Wilmington who are eligible to membership in the class, and to make the members better acquainted by having a lively good time together. Fifty adults were present, many of whom were parents who had brought with them their children. The children numbered thirty. After the sumptuous pot-luck supper, a unique program, presided over by the hostess, Mrs. H. G. Hudson, in her usual charming manner, was given by several of the children. Enthusiastic speeches were made by Mr. Hudson; by the teacher, Dusty Miller; and by class members. After the program, the class adjourned to attend the first service of the Week of Prayer which was observed in the various churches of the city.

On account of the "flu" no services were held at Stuart, Iowa, from December 16 to 30, and Friends were glad to get back to Father's house. Young Friends Workers held a Christmas party at the home of Floyd Beghtel December 25, and everybody had a good time. Burton Ash has been re-elected superintendent of the Sunday School for 1929, after two years of service.

Westfield Quarterly Meeting met at Westfield, Indiana, January 5, with meeting on Ministry and Oversight at 9:30 followed by meeting for Worship at 10:30. Music was furnished by a double quartet consisting of Morris Tomlinson, principal of the public school, N. A. Beeson, supervisor of instrumental music in the public school, basses; Eva Tomlinson and Mary Gunn, altos; Mrs. Dale Beeson, art director in the public school, and Margaret Harvey, sopranos; John Macy and Ora Revis, tenors. The sermon by Marie Cassell from John 10:10 was appreciated very much by those present. Murray S. Kenworthy also spoke at the morning session emphasizing the question when is a person a Christian. Lunch was served by the ladies of Westfield Meeting. At the business session one outstanding item was the concurrence of the Quarterly Meeting in the proposition to record David W. Day a minister of the Gospel. Marie Cassell conducted a conference on Religious Education, talking on standards for Bible Schools. Sunday morning Murray Kenworthy gave the message taking his text from Matthew 17:4 and also spoke of the Friends work in Russia. A special musical number was furnished by the quartet. A Bible School conference was held in the afternoon.

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The Watseka Friends Church, Illinois, together with the other churches in the community observed the annual week of prayer. The meetings were held at the Friends Church, the pastors of the city alternating in delivering the message. At the suggestion of Charles R. Axton, pastor of the Friends Church, and contrary to the usual custom, there was no set plan and scheduled topics announced for the series, thus leaving perfect freedom for the Spirit's leading. Charles R. Axton has been pastor at Watseka since October, having succeeded J. Paul Hadley, who resigned to attend the McCormick Theological Seminary at Chicago. Seventeen years ago Charles Axton resigned under protest at Watseka, after a four years' pasterate, and it was with a feeling of joy and gladness in renewed bonds of affection that the congregation welcomed him back as their pastor.

C. Frank and Blanche A. Conover, returned missionaries to British East Africa, gave interesting talks Sunday morning, January 6, at the eleven o'clock service to Friends at Lynnville, Iowa. They also gave talks at the evening service and showed curios which they had brought from Africa. The following day they spoke in the high school auditorium to the high school students and pupils of the fifth, sixth, seventh and eighth grades.

Dover Quarterly Meeting was held at Gonic, N. H., January 5 and 6. The visiting preacher was A. Edward Kelsey of Amesbury, Mass. He also gave an interesting lecture on Education in Palestine, to which service he was commissioned for eight years or more. At the business meeting the invitation of Parsonsfield Quarterly Meeting to coalesce was accepted. They are, like Dover, situated on the borders of Maine and New Hampshire, and with the fine roads recently constructed and the easy ways of locomotion it is natural that the two meetings "like kindred drops be mingled into one."

The W. C. T. U. held their regular meeting January 3, at the Friends Church, Lynnville, Iowa. The Lynnville Union was awarded a ten-dollar check by the State Director of Child Welfare for the best Mothers' Study Class, which was held last spring. Mrs. Chester Winters was the leader of the class and it was largely due to her efforts that the local union was awarded the check. It was decided to use half of the money to purchase more literature for mothers and use the remainder to buy literature for the local public school.

Minneapolis meeting was favored December 14-16 with the presence and helpful ministry of Moses Mendenhall, Evangelistic Superintendent, and Bernice Anderson, C. E. Superintendent, of Iowa Yearly Meeting. Both Friends spoke at the C. E. banquet on Friday evening, and conferred with

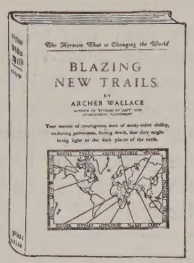
the Pastoral Committee on Saturday. Moses Mendenhall also preached Sunday morning, and both were present helpfully at the C. E. service Sunday evening.

The Institute of Social and Religious Research of the Rockefeller Foundation has recently completed a survey of the religious situation in a large sector of Minneapolis. They spent about $5000 in collecting data now available to the religious workers of the city. The Minneapolis Federation of Churches has through its Comity Committee appointed five "continuing" committees, as follows: New Areas, Consolidation, Relocation, Adaptation, and Extension of Cooperation. Ellison R. Purdy is chairman of the New Areas group. Ministers of the city are keenly interested in the work of these committees, and devoting many hours to attempts to solve the vital problems presented.

The young people of the New Sharon, Iowa, Friends Church staged a Christmas pageant entitled "To All People," which portrayed the disappointment of Joseph at finding no room in the inn for his wife and himself, and his gratitude at being allowed to pass the night in the stable. That evening, shepherds came, proclaiming to the surprised inn-keeper and the crowd at the inn that Christ was born in the khan. Voices behind the scenes singing the ever-beautiful Christmas carols helped make the pageant very effective. The setting of the last scene was a tabernacle which had been built where the old khan had once stood, and a pilgrim host, representing every nation, was heard singing on their way to worship. The pageant closed with a hidden chorus singing "Joy to the World," making everyone feel the true meaning of the Christmas message.

On New Year's Eve the members of the Christian Endeavor of the New Sharon Friends Meeting, accompanied by their pastor, James A. Parr, serenaded some of the other members of the church. Three car-loads of young people journeyed from one part of town to the other, singing the oldtime favorite hymns for the shut-ins and old people. Notwithstanding the fact that it was a very cold night, the young people received a great blessing by doing this, and their songs were greatly appreciated by those serenaded.

A series of meetings lasting one week was held at Springfield Church, near Wilmington, Ohio, beginning December 23. These meetings were in charge of Arthur Hammond, former pastor of Sabina, who gave some wonderful messages, increasing in power every night. Both interest and attendance were very good. On Christmas Eve about twenty-five young people of the Sabbath School, who had been out singing carols to the shut-ins, came into the meeting in a body and sang carols. The church orchestra helped greatly with the music during the week. All who attended were helped and feel that the spiritual condition of Springfield Meeting has been strengthened. At the last meeting several of the young people took a decided stand, requesting to become active members of the church, instead of remaining only associate members.



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In the meeting at Perry City, N. Y., a new missionary society has recently been organized, which is growing in both numbers and interest. The two books, "The New Africa," by Frazer and "Friends of Africa," by J. K. Mackenzie, are being used in the study course. The Red Cross in this state is doing splendid child welfare work and the members of the Ladies' Aid have done quite a bit of sewing for them. Four bolts of material have been made into children's garments to be distributed by the Red Cross to homes where such are needed. A substantial box of clothing and toys was sent to Tennessee, and a package earlier in the year to Africa. An interesting and helpful watch-night meeting was held. From eight to nine, the time was given to the Juniors. Stories and plans for future work occupied the hour. From nine o'clock on the young people of whom there was a goodly number present, were largely responsible for the program. The Oakwood students home for the vacation were very helpful. The topic for the evening, "The Distinctive Message and Practices of Friends," was well managed by Elmer Mackie, a senior in Oakwood School and brought forth a live, interesting discussion. Good singing was interspersed during the evening, given by the male trio composed of Roger Shaw, Elmer Gould, and Fred Grant, and some solo numbers well rendered by Frances Parker, a Junior in Oakwood. Refreshments were served and a social time enjoyed. At 11:30 the group gathered for song and prayer, led by the pastor as the cycle of the old year ended and the new came in.

Christmas at South Salem Friends Church, Salem, Oregon. The "Shepherd's Vision" was the title of the Christmas pageant which was beautifully presented by the young people of the Sunday School on the Sunday evening preceding Christmas day. The theme of the pageant was the giving of "substance, service and self," and was carried out very effectively throughout the presentation. Gifts of food for needy families were brought by the various classes, and a generous cash offering was given by the audience; the total value of all was approximately forty dollars. As a fitting climax, the pastor, Charles C. Haworth, made a personal appeal to those who wished to give themselves to Christ and His service, and three young girls responded and came forward in a public declaration of their faith in Jesus Christ, and their desire to live for Him. The committee in charge and the Sunday School teachers had been for weeks previous praying and working toward this end. Many who were present expressed their appreciation of such a service, as one which truly taught the real spirit and meaning of Christmas. The Sunday School's treat to the younger classes had been given to the children previously in social gatherings for the different departments.

Glen View Monthly Meeting of Friends, Glen Elder, Kansas, conducted a two weeks' revival campaign. Arthur T. Haworth of Miami, Oklahoma, was the evangelist and the pastor, F. Murray Haworth, and his wife had charge of the music. Most helpful messages were given each night and although not much move was made visible during the meeting, many members advanced to new ground. Three young people bowed at the altar of prayer and received forgiveness of sins. The work is gradually advancing. Recently three new Christian Endeavor societies have been organized, making, in all an Adult, a Young Peoples, an Intermediate, and a Junior. A Women's Foreign Missionary Union is doing good work. They are just beginning a new study course on the work in Africa. The Bible School is taking new interest and progress is being made.

At Farmland, Indiana, a watch meeting was held by the Young People's Society of the church with an attendance of thirty-five. A covered dish luncheon was enjoyed by all present. Some time was spent in recreation and the last hour in de-

votional services. As the New Year dawned all joined in singing "I Would be Pure." Clinton O. Reynolds who has been sick since August was able to fill his place as pastor on December 30. The presence of the Holy Spirit was deeply felt as he spoke encouraging words from Prov. 4-18. The message proved an inspiration to the congregation. Friends desire to express thanks and appreciation to those who so willingly rendered services during the past months.

Friends enjoyed the Chautauqua held at the Friends Church in Wabash, Indiana, December 3-7. The speakers were H. Clark Bedford on "Stewardship"; William J. Sayers, "The Quaker and His Belief"; Joseph W. Youngs, "Evangelism"; Milton H. Hadley, "Missions and Methods of Missions"; and R. Aaron Napier on "Youth and the Church." These meetings were very instructive and entertaining.

Honey Creek Quarterly Meeting was held at New Providence, Iowa, January 5 and 6, 1929. The Yearly Meeting Superintendent, Moses Mendenhall, was present at both sessions and his sermons were most helpful. The severe blizzard which raged all day Saturday kept many from attending. It had been planned to follow Quarterly Meeting with a series of meetings at New Providence conducted by the pastor, DeWitt Foster, assisted by John Hadley and Chas. O. Whitely, but owing to the illness of Chas. Whitely, this plan will not be carried out at present. However, cottage prayer meetings were held each evening the following week.

A two-weeks' revival meeting at Glendale Friends Church, near Mullinville, Kansas, in charge of evangelist A. Albertson, closed December 29. The messages were clear and simple, convincing and practical, and the spirit of love won the hearts of the hearers. Twenty-four were definitely blessed between the ages of thirteen and fifty. The pastor, E. C. Fankhauser, considers the effort very successful. Despite adverse weather conditions, the attendance and interest were unusually good, the presence and power of the Holy Spirit being manifest from the first meeting.

BIG BROTHER HUSKING BEE

In pursuance of a preconcerted arrangement fostered by their pastor, Lindley J. Cook, the members of the Friends Church in Jamestown, Ohio, of which John Gray and his family are members, over fifty of them and neighbors in Ross township gathered at the home of John Gray, who had been injured about four weeks earlier when his team ran away, and proceeded to husk out and crib his entire crop of corn, about 1,400 bushels. The women brought their sewing machines and material and prepared suitable garments for the family, while others prepared a sumptuous dinner for the hungry huskers that was served in cafeteria style.

It was the day John Gray was brought home from the hospital and he was almost overwhelmed with gratitude as he tried to express thanks for the kindness shown in caring for his crop. It was a day long to be remembered by those participating in the neighborly program that made the cup of joy overflow so abundantly.

FRANKLIN MEREDITH

Franklin Meredith was born October 4, 1846, at Knightstown, Indiana, and departed this life December 21, 1928, at the home of his daughter, Mrs. Griffith Wright, Detroit, Michigan, age 82 years, two months and 17 days. In 1867 he was united in marriage with Asenath Sheridan, and to this union were born seven children: Bertram, Louzena, William, Arthur, Carl, Elizabeth, and Jesse. Bertram and Elizabeth preceded him in death. His good wife was an invalid during most of her life, but her sacrifices enabled him to carry on his work as a minister. She encouraged him to continue his work as a minister of the Gospel rather than remain at home and care for her. Asenath Meredith died May 2, 1891.

In 1892 he was married to Mary Moon, also a minister of the Gospel, and they shared in this ministry over a long and happy period of years. Together they preached to the Indians in Oklahoma, and the scope of their ministry widened to Old Mexico, Canada, England, Ireland, Wales, Norway, and Denmark. They attended Yearly Meetings of their day all over the world. Mary Moon Meredith died January 16, 1924.

August 4, 1925, he was united in marriage to Mary L. Whitson, at New Port Richey, Florida, and the remaining years of his life were blessed and made happy by her constant attention and affection. She was an angel of mercy in her ministry of love during his last illness, even at the risk of her own life. He said in appreciation of her services: "I have been a servant of Christ in the church for over half a century, and I am deeply grateful to have one who loves and serves me in these hours."

Beginning his active ministry when he was nineteen years old, a few years later he was recorded a minister of the Gospel by the Religious Society of Friends. He was a pastor of Friends churches in Indiana, Illinois, Ohio, Iowa, Kansas, Colorado, Michigan, and North Carolina, and was a member of the committee to help organize California Yearly Meeting of Friends, conducting evangelistic services in that State and in Oregon and Oklahoma. His most effective work was in the field of evangelism, his deep spiritual ministry having won thousands to the way of Jesus Christ. The last work he did in this field was at River Falls, South Carolina, where he conducted evangelistic meetings and many were persuaded to accept Christ. Ministers and workers in other denominations opened their churches and welcomed his ministry. He was known to and loved by all the children in the many communities where he labored. His kindly manners, his deep spirituality, his stately bearing in the pulpit, his keen wit and humor, and his convincing and logical method of preaching won multitudes for the cause of the Master.

Franklin Meredith was blessed with consecrated companions, a family of noble children and grandchildren. He spent the last few months of his life in the home of his daughter, where every attention possible was given to his needs. His remarkable faith and patience was noted by those waiting upon him, and by those privileged to visit him during his last illness. He was a good minister of Jesus Christ, and now he "rests from his labors and his works follow with him."

WITH FARMINGTON FRIENDS

The Farmington (N. Y.) Friends Bible School gave a White Gifts Christmas Service at the church on Sunday evening, December 23. A special feature was the presentation of the pageant, "White Gifts for the King" by Jessie Brown Pounds. The church was appropriately decorated in white in keeping with the White Gifts service. Gifts of substance amounting to about $35 were presented at the foot of the cross by the various classes of the school. Our own foreign and home mission fields, the county orphanage, the children's ward of the hospital in the neighboring city, The National Council for the Prevention of War were the principal beneficiaries.

The annual dinner of the Farmington Friends was held in the church on Thursday, December 27. The regular monthly meeting was held at this time, and also the election of the officers of the Bible School for the new year. The usual custom of having a Christmas tree was followed and the younger members of the Bible School exchanged inexpensive gifts; a treat was also provided for the younger children.

The Young People's Class held their annual banquet this year as a part of the New York Yearly Meeting Young Friends Rally on the evening of December 29 in the church basement. The general theme of the Rally was the Task for Young Friends Today. The subjects discussed were: William Penn, by Margaret Herendeen; Elizabeth Fry, by Florence Tuttle; and Herbert Hoover, the Modern Quaker, Can He Do It? by Willard Allen.. The principal speaker was Grace Wood Shepard of Batavia, N. Y., and her subject, "Our Task Today," was a stirring challenge to Young Friends. Annetta Baker served as toastmistress for the evening. Appropriate songs were introduced between the other parts of the program. Grace Wood Shepard remained for the morning worship on Sunday, and gave a very helpful message.

Read It or Leave It!

A Corner of the Paper in which We May Talk Shop, and be Personal

To appear Once in a While if not Oftener

We are certainly getting some great reactions to our big scoop in the January 3rd issue — the announcement of Hoover's Quaker Cabinet. It seems to have gone over big. We have heard of one reader who took us too seriously and said some rather tart words about our meddlesome presumption in particular and Quaker egotism in general. No doubt we need a little of that to help us keep our place—if any. To be frank, we were a little dubious as to how sober-minded Friends would receive that feature but we just must give editorial vent occasionally and we had to get that out of our system. A Richmond Friend—an Elder—suggested that we must have had a hypodermic! But, in the language of "The Virginian," she "smiled when she called us that" so we took it as a compliment.

Our first letter came posthaste from one of our prominent Yearly Meeting "bishops." It was marked "personal and important" and proved to be both. He said our effusion readily pointed us out as the man for Secretary to the President! Will he please convey the good word to Washington? Mark it "Very personal" so Geo. Akerson will not see it and learn that he is going to lose his job.

But Where are the Eight?

Acknowledgements have come in from three of our eleven appointees. Silence may give consent, but that's a queer way in which to receive a Cabinet appointment, even for a Quaker. But there has not been time at this writing to hear from some, and others may be preparing formal letters of acceptance. That subscription has not come in from the Kansas Attorney-General and we are not feeling so broad-minded after all!

Postmaster-General S. E. Nicholson writes from New York that he is already packing up and asks us what we want. "It was a corker," he declares. That may not be good Cabinet language but it sounds good to us and we let it pass.

One Cabinet wife is eagerly inquiring about the climate at Washington, her husband having accepted the position held until recently by Hoover himself. The climate will doubtless be warm enough for the lone Democratic member!

Clayton Terrell appreciates the honor of being Secretary of Agriculture but says he can't qualify since he has used up all his embossed stationery. We note, however, that his present letter heads are done in blue which is undoubtedly the agricultural color, so he goes in without protest.

"Prominently Mentioned"

Warren Barrett says he wouldn't have had a Cabinet post anyway. A prospective seat on the Supreme Bench just suits him—the only job he would think of taking. He would like to see such a Cabinet as we picked in action. He thinks we would have war within twenty-four hours—although it might be a civil war. We hope it would be civil, if at all. But even Quakers aren't long on civility when they fall out among themselves.

"I rise to protest in heated language that, as I have no sense of humor, the Editor of The American Friend should be flayed for interfering with the benign processes of Mr. Herbert Hoover's cabineting."

That from Hollingsworth Wood! It gave us a good start—and then we read the next line, a paragraph all to itself. "Walter, it was a scream!" We quickly revived and didn't feel any worse when he added, "I bet thy wife wrote it." We turn the other cheek every time to one like that. We 'fess up—she did edit it.

Hollingsworth would have put more than one woman in the Cabinet, but is reasonably well satisfied since we gave honorable mention to Agnes Tierney and Lucy Biddle Lewis. He is sorry we do not have a black Quaker to include, but realizes that "a number of our constituents would not think that was funny, or serious either."

W. S. Hadley, honorably mentioned for Secretary of the Treasury, seems just as happy as if he had received the appointment. Well, we knew he was planning a trip to Southern California for the rest of the winter, and who but a President-elect would leave that paradisaical clime to take even a Cabinet office as early as March 4? W. S. says that if Judge Carl H. Davis doesn't come along with his subscription to The American Friend, he proposes to see that Quaker Senator Arthur Capper holds up his appointment as Attorney-General in the U. S. Senate. Better watch your step, Carl.

A Pennsylvania subscriber hails the Hoover Cabinet and to help forestall the possible loss of any subscribers therefrom, sends us a check for ten dollars. How's that for a Philadelphia Friend? No, it wasn't from Henry Scattergood!

Down around West Falmouth, Mass., the Cabinet story was relayed by telephone as soon as the paper arrived. A West Falmouth reader tells how Friends there have been chuckling over the Quaker Cabinet and says they especially approve of Fred Libby as just the man for the Navy Department. She is also glad that the Editor so modestly declined to appoint himself to the Cabinet, saying, "We should hate to see his style cramped."

A. Edward Kelsey writes from Amesbury, including himself among those of "frightfully wounded feelings," who were not given Cabinet preferment and who feel tempted to cancel their subscriptions. He has rallied gamely however and says the choices were all excellent but that of Fred Libby best of all. He characterizes the latter as "screamingly funny." (He means the appointment—not the appointee.) Frederick J. seems to be running strong in the old Bay State. If he had been on the ticket Massachusetts might have been made safe for Hoover on November 6.

Now for Practical Politics

One curious Friend wonders what political plum will come our way for services rendered and suggests that we might become assistant pastor to Augustus T. Murray at the "President's Church" in Washington. That might be classed as political fruit under Quaker *establishment* but we would hardly call it a plum.

This Friend is more to the point in suggesting very baldly how we might finance a trip abroad (he doesn't say anything about a return ticket) by capitalizing the gratitude of our Cabinet appointees and even of those favorably mentioned. He goes so far as to work out a financial schedule. While assessing Cabinet members $100 each, and those merely mentioned, $25, he would assess those two excellent non-conforming Friends, L. H. W. and J. H. S., $200 apiece "as a sort of penalty if they care to retain their place in the Society." All of which is a new idea to us. It does show how hard it is to keep politics, even in Quaker circles, on a high plane of idealism.

Faith honors God, and God honors faith.

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BIRTHS

HARRISON—To La Vern and Agnes Harrison, Glen Elder, Kansas, December 16, 1928, a daughter, Mary Louise.

HESTER—To Dale and Mary Hester, Vermilion Grove, Illinois, December 30, 1928, a son, Robert Allen.

HUNT—To Roscoe and Eva Hunt, New Providence, Iowa, January 3, 1929, a daughter, Audry Caroline.

MILHOUS—To Ezra Charles and Lima Anna Milhous, Westmoreland, California, November 14, 1928, a daughter, Hanna Elizabeth.

MARRIAGES

BAARDA-ELLSCOTT — At the parsonage, Lynnville, Iowa, January 3, 1929, Neola Ellscott and Joseph Baarda, both of Sully, Iowa. Willard L. Reynolds, minister.

GOODBAR-TIDD—At the Friends Parsonage, Jamestown, Ohio, New Year's morning, January 1, 1929, Dorothy Cleo Tidd and William Cecil Goodbar, prominent young Friends of Jamestown Meeting. Lindley J. Cook, minister.

MOSS-BROWN—At Union Street Friends Church, Kokomo, Indiana, December 30, 1928, Beulah L., daughter of E. Howard and Ruth P. Brown, and Valden Dwight Moss of Evanston, Illinois. Ruth P. Brown, mother of the bride, minister. At home, 1036 Elmwood Avenue, Evanston, Ill.

PIKE-LEWIS—At the Friends parsonage, Goldsboro, North Carolina, December 22, 1928, Evelyn, daughter of Tennyson and Alice Jay Lewis, and Clarence C. Pike of Fremont, N. C., the father of the bride, minister. After a wedding trip to Indiana they will reside in Fremont, where he is a prosperous clothing merchant and she will continue teaching in Snow Hill, North Carolina.

DEATHS

BRIGGS—At her home in Jamestown, Ohio, January 1, 1929, after a brief illness of pneumonia, Margaret Emily Briggs, widow of John Briggs and daughter of Mark and Mary Ellen Peele, aged nearly 80 years. Born at Grassy Run, she lived here for many years and was a member of the local meeting. She is survived by two daughters, Marley and Mrs. Herman Brickel, and one brother, John B. Peele of Grassy Run. Funeral services were in charge of Lindley J. Cook and Harry L. Leasure. Interment at Grassy Run cemetery.

BROWN—At her home in Muncie, Indiana, December 9, 1928, Sarah E. Brown, daughter of Israel and Elizabeth Brown, aged 70 years. Born at Danville, Indiana, she accepted Christ in early life, becoming a devoted Christian and died in the triumph of a living faith. She was the last of her father's family, two sisters and a brother having preceded her. In her declining days she was unable to attend church, but through reading kept up her interest in Christian work.

CHAPMAN—At her home near Bloomingdale, Indiana, on the afternoon of Christmas day, Henrietta Chapman, wife of Jerry Chapman, aged 65 years. Although in frail health for years her last illness lasted but a few days. Pneumonia followed an attack of "flu." She was loyal and true in all the duties that came to her, a consistent member of Friends, and much interested in the work of the church. She is survived by her husband, four sons, and one daughter.

COGGESHALL—At the Soldiers' Home, Sawtelle, California, December 26, 1928, Allen Coggeshall, son of John and Nancy Coggeshall. He was born at New Garden, near Fountain City, Indiana, October 18, 1843, and married in 1877 Delphina Fulghum, daughter of William and Mary Fulghum. They removed in 1918 to Pasadena, where the wife died in 1922. Two daughters and three sons survive, also a sister, Martha Moorman of Long Beach. The service at Mountain View cemetery, Pasadena, was conducted by Edwin McGrew.

MILLS—At Lafayette, Indiana, January 1, 1929, Catherine Hadley Mills, aged 82 years. She was a member of Glen View Monthly Meeting, Glen Elder, Kansas, but had lived for the past few years in Indiana. Funeral service at Glen View Friends Church was in charge of the pastor, F. Murray Haworth.

MORRIS—At his home near Westfield, Indiana, December 27, 1928, Martin C. Morris, one of the oldest native born residents of Washington Township, aged 87 years. He was a member of Westfield Friends Church, but on account of health in more recent years was not often present, yet was always glad to greet and talk with his friends. On account of the illness of his pastor, the funeral service was conducted by W. J. Cleaver of Carmel, Indiana.

PYLE—At his home, northeast of Richmond, Indiana, December 23, 1928, Abijah H. Pyle, second son of David and Esther Steddom Pyle, after a brief illness, in his 74th year. Born near Clarksville, Ohio, he came with his parents to Richmond when 14 years of age. He was a birthright member of Friends and attended First Friends Meeting. His wife, Elizabeth B. Pyle, a sister and a niece survive him. Funeral services were in charge of H. Clark Bedford. Interment at Goshen cemetery.

SCOTT—At Anthony, Rhode Island. November 19, 1928, suddenly, Lula May, daughter of Curtis R. and the late Mary Andrews Scott, aged nearly forty-six years. Funeral services were held at her home on November 22, in charge of Thomas J. Battey. Burial took place in Maple Root cemetery.

SHOEMAKER—At Indianola, Iowa, December 26, 1928, two days after the sudden death of her grandfather, Enos Shoemaker, Iola, daughter of Rex and Edna Shoemaker, struck by a truck on street near her home and killed almost instantly, aged 10 years. Her father, mother, three sisters and a brother, with a host of friends and relatives, mourn her untimely passing.

STANFIELD—At her home near Orange, California, December 18, 1928, Gulielma Macy Stanfield, in her 79th year. Born in Hamilton County, Indiana, a birthright member of Friends, she maintained throughout her life a quiet, faithful interest in the Society. Her home was open to visiting Friends and evangelists. She is survived by one daughter, Bertha Bales, Mt. Ayr, Kansas, and four sons, Stanley, Oscar and Alvin of Orange, California, and Jesse of Ivor, Virginia.

WALLING—At Harrisville, Rhode Island, December 28, 1928, Merrick Walling, in his 74th year. He was a member of one of the oldest Quaker families in northern Rhode Island, and a member of Smithfield Monthly Meeting. He is survived by the widow, Anabella Darling Walling, and a son, Elmer. John Metcalf of Worcester, Massachusetts, a former pastor of the meeting, conducted the funeral service.

WHEELER—At Westfield, Indiana, December 20, 1928, Joseph B. Wheeler, a member of Westfield Monthly Meeting, survived by his wife, Louisa, four sons and a daughter. Service was conducted at the Friends Church by the pastor, Charles Swander.

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4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:14; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhayes, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

PASADENA, CALIFORNIA
485 N. Raymond Avenue. Take Montana St. or Altadena car up N. Fair Oaks Ave. to Villa St. Walk one block east. Services 9:30 and 11:00 a. m., 6:30 and 7:30 p. m. Pastor, Edwin McGrew, 505 N. Raymond Ave. Phone Terrace 6369. Church Phone Wakefield 3952.

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